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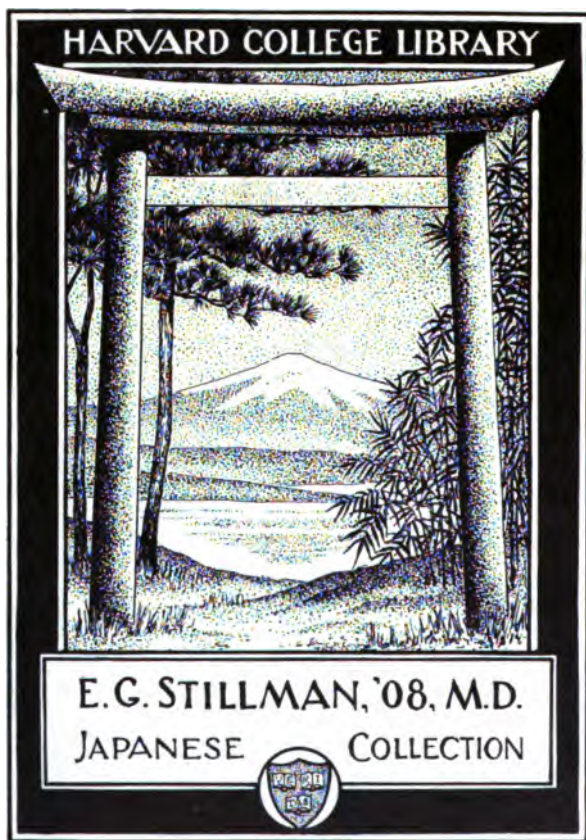
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Lloyd E. Palmer

NOTES AND QUERIES

ON

CHINA AND JAPAN.



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INDEX

TO

NOTES AND QUERIES

ON

CHINA AND JAPAN.

VOL. III.—1869.

NOTES.

A				<i>Signature.</i>	<i>Page</i>
<i>Subject.</i>					
Arabia and Persia, the Chinese Names given to	...	...	...	GEO. PHILLIPS,	154
B					
Banyan or 榕 Yung Tree, the	...	...	...	THEOS. SAMPSON,	72
Black Slaves in China,	...	...	...	W. F. M.,	105
Buddhist Tract, a	...	...	...	E. J. EITEL,	86
C					
Chinese Benefit Societies,	...	...	...	L. C. P.,	105
Chinese Envoys in Europe, the Reception of	...	...	...	A. B. C.,	49
Chinese Records, Authenticity of	...	...	...	W. F. MAYERS,	167
Chū Ling 猪苓, the	...	...	...	F. P. S.,	89
椿 Chun Tree, the	...	...	...	B.,	73
Coilon, the Chinese Name for	...	...	...	GEO. PHILLIPS,	179
D					
Dragon-Worship, on,	...	...	...	E. J. EITEL,	34
E					
Early Marriages in China,	...	...	...	M. J. K.,	54
Epigrams, a Chinese Collection of,	...	...	...	W. F. MAYERS,	33
Ethnographical Sketches of the Hakka Chinese,	...	...	...	E. J. EITEL,	1
F					
Figs, Chinese	...	...	...	THEOS. SAMPSON,	18
Foreign Countries, mentioned in Chinese writings, Identification of the names of	...	...	...	F. PORTER SMITH,	118
Fung 楓 Tree, the	...	...	...	THEOS. SAMPSON,	4
Fuh-lin, a Note concerning,	...	...	...	GEO. PHILLIPS,	163

INDEX TO NOTES AND QUERIES.

Subject.	G	Signature.	Page.
Grapes in China,	THEOS. SAMPSON,	50
Great Bell at Canton, the	MEI HWEL-LI,	22
Gunpowder, Invention of	X. Y. Z.,	121
H			
Hieroglyphics, Chinese and Egyptian	C. W. GOODWIN,	161
Hieroglyphs, Chinese and Egyptian	G. SCHLEGEL,	65
" " " "	" "	81
Honesty is the Best Policy,	費, ...	37
Hwang Ti 皇帝 and other Sovereign Titles,	M. F. MAYERS,	164
J			
Judicial Oaths for Chinese,	L. C. P.	17
K			
Kinsats, or Japanese Paper Money, the	R., ...	138
K'ung Ming, the Tomb of	G. M. C.,	36
L			
Legend Concerning Chang T'ien She, the	G. M. C.,	89
L'Infanticide en Chine,	D. MARTIN,	156
" " " "	" "	172
Literary Graduates, Titles of	W. F. M.,	177
M			
Medicines, Chinese	F. PORTER SMITH,	117
Mermaids and Mermen in the Chinese Seas,	W. F. MAYERS,	99
Metempsychosis as taught by Chinese Buddhists, Notes on	E. J. EITEL,	113
" " " " " "	...	" "	145
O			
Oaths, Chinese	D., ...	120
Orthography, a Plea for a Common System of	ABORIGINE,	155
P			
八卦 (Pa Kua), Das System der	JOSEPH HAAS,	7
" " " " " "	...	" "	23
" " " " " "	...	" "	37
Palm Trees,	THEOS. SAMPSON,	115
" " " " " "	...	" "	129
" " " " " "	...	" "	147
" " " " " "	...	" "	170
Palm-growing Countries,	GEO. PHILLIPS,	169
Palmiers de la Chine, Les	E. BRETSCHNEIDER,	139
" " " " " "	...	" "	150
Pang 邦 the Word,	C. ALABASTER,	168
Pang and Kwo, the terms	W. F. MAYERS,	179
Parental Authority in China,	M. J. K.,	54
Persian Street in Ningpo,	J. EDKINS,	55
Photographs by Electricity,	W. F. M.,	8
Photography in Ioe,	海, ...	90
Proper Names in Western and Central Asia, Identification of	C. D., ...	39
Proverb, a Chinese	G. SCHLEGEL,	181
P'u-t'i 菩提 Tree, the	THEOS. SAMPSON,	100
Public Subscriptions in China, on the Mode of Raising and Administering	ABORIGINE,	134

INDEX TO NOTES AND QUERIES.

<i>Subject.</i>				Q	<i>Signature.</i>	<i>Page.</i>
Quail Fighting in Canton,	A. F.,	22
				R		
Reeds of the Yangtze, the	K.,	97
				S		
Self-defence in China, the Art of	F. P. S.,	88
Serpent, a Chinese	BLUE PETER,	74
Seven, Instances of the use of the number, by the Chinese,	F. P. S.	7
Sumatra and the Po-szu, Notes on	GEO. PHILLIPS,	90
Svas"tika of the Budd"hists v. Thor's Hammer of Teutonic	"	106
Mythology, the	E. J. EITEL,	98
Sze shih 四市 of Kwangtung, the	FATI,	23
				T		
Tea Oil,	THEOS. SAMPSON,	74
"	G. M. C.,	55
Theorem, a Chinese	JOHN. VON GUMPAOH,	153
"	C. ALABASTER,	167
"	R. A. J.,	179
"	A. WYLIE,	73
Tiao-chih (N. Sumatra), Further Notes on	GEO. PHILLIPS,	119
T'iao-chih, an Explanatory Note concerning	GEO. PHILLIPS,	137
天竺國 T'ien Chuh Kwoh, the designation	H. PORTER SMITH,	152
T'ien Ti Hwui, the Origin of the,	G. M. C.,	58
				U		
U-tam-pa Flower, the	W. F. MAYERS,	86
				V		
Vox Hibrida,	J. A. B.,	23
				W		
Wax Tree, the	F. PORTER SMITH,	88
Wild Cattle in Formosa,	MEI HWEI-LI,	49

QUERIES.

				A		
Accidental Death, Responsibility of Chinese in cases of	A LAWYER,	123
Actresses in China,	L.,	158
All-Fools'-Day,	A CHINESE SCHOLAR,	108
Annuities in China,	L. O. P.,	25
Architecture, Works on Chinese	ARCHITECT,	142
				B		
Baptism a Buddhist Rite,	L.,	93
"Barbarian," Tablet with Character for	O. M. S.,	93
"Bo Flower," the	GARDENER,	173
Breach of Promise of Marriage,	LOVER,	122
Buddhist Priests in America,	Y. J. A.,	58
Buddhist and Taoist Priesthood, Official Chiefs of the	S.,	9

INDEX TO NOTES AND QUERIES.

C					<i>Signature.</i>	<i>Page.</i>
<i>Subject.</i>						
Calendar in its relation to the rest of Asia, the Chinese	...	...	...	...	ABORIGINE, ...	183
Camphor and Camphor-oil, ...	...	...	...	...	R. S., ...	183
"Canarin and Chatin," ...	...	...	...	...	J. A. B., ...	58
Change of Fashions, ...	...	...	...	...	THE RAG, ...	122
Chia-Pan, Derivation of the term ...	...	...	...	...	L. C. G., ...	75
"Chit," the word ...	...	...	...	...	J. A. B., ...	58
Chunam, ...	...	...	...	...	C. E., ...	75
Confucius, Chas. Lamb's reference to ...	...	...	...	...	F. PORTER SMITH, ...	93
Countries indicated by certain Chinese Characters, ...	...	...	...	...	F. P. S., ...	58
D						
Dialects in China, ...	...	...	...	...	R. GRUNDEMANN, ...	9
Divorces in China, ...	...	...	...	...	MARRIED MAN, ...	122
Dollars, Chinese, in Formosa, ...	...	...	...	...	A NUMISMATIST, ...	183
Dragon, the Chinese ...	...	...	...	...	B. W., ...	142
E						
Euplectella Speciosa, the ...	...	...	...	...	HYDRADEPHAGA, ...	123
F						
Fairs in China, ...	...	...	...	...	BANNER, ...	94
Feng-shui, ...	...	...	...	...	SCEPTO, ...	122
G						
Green-haired Tortoise, ...	...	...	...	...	H. E. H., ...	122
H						
Hakkas, the ...	...	...	...	...	P. SYN FAT, ...	123
Hata, Chinese ...	...	...	...	...	CUSTOMS, ...	93
Hernia in China, ...	...	...	...	...	L. C. P., ...	25
Hongkong, the Original Dialect of ...	...	...	...	...	L. C. P., ...	108
I						
Imperial Library, the ...	...	...	...	...	CONSTANT READER, ...	142
Ink, Plant used to scent Chinese ...	...	...	...	...	F. PORTER SMITH, ...	92
Inquests held in China, ...	...	...	...	...	LIANG-KUNG-FU, ...	93
J						
Jen 人, the Grammatical Value of the Character...	...	...	...	...	M., ...	26
Juries in China, ...	...	...	...	...	L. C. P., ...	157
K						
Kettles, Superstition with regard to ...	...	...	...	...	MERMAID, ...	123
Kissing among the Chinese, ...	...	...	...	...	LOVER, ...	93
Kwan 'Hua (官話), ...	...	...	...	...	ERIC, ...	9
Kw'ei Sing (魁星), ...	...	...	...	...	T., ...	9
L						
Legend of Chang-ngo, the ...	...	...	...	...	INQUIRER, ...	25
Leprosy, ...	...	...	...	...	T. S., ...	182
Literary Examinations, Tartars and Chinese at the ...	...	...	...	...	RESPECTER PERSONAE, ...	93
Lorcha, Chinese name of a ...	...	...	...	...	L. C. G., ...	75
Lu Pan, who was ...	...	...	...	...	Mei Hwei-li, ...	107
M						
Ma-tou, the Chinese word ...	...	...	...	...	Q., ...	93
Maps of China, ...	...	...	...	...	G., ...	142
Medical Query, a ...	...	...	...	...	F. PORTER SMITH, ...	93
Military Service, Chinese ...	...	...	...	...	BANNER, ...	93
Mohammedanism in China, ...	...	...	...	...	T., ...	9
O						
Ok-gue or Man-t'ou-lo, ...	...	...	...	...	K., ...	93

INDEX TO NOTES AND QUERIES.

<i>Subject.</i>	P	<i>Signatures.</i>	<i>Page.</i>
Pagodas in China,	L. KOK CHENG,	157
"Pidgin,"	J. A. B.,	75
Plants, English and Chinese Names of	...	F. P. S.,	24
Provincial offices, Institution of Chinese	...	C. A.,	108
P'u-sa Man, the expression	READER,	93
Puzzle, a literary	L.,	158
"Pylong," the word	L. C. P.,	25
R			
Rice, Various kinds of	M. S.,	158
S			
Sabbath in China, the	F. P. S.,	10
Sabbath, a Chinese	J. E. S.,	183
Sago-Palm, the	INQUIRER,	75
Sampan, Derivation of the word	L. C. G.,	75
Sharks in Hongkong,	L. C. P.,	25
Siam Root,	F. P. S.,	24
Silk-worm Disease,	H. F. HANCE,	40
Snakes in Hongkong,	NATURALIST,	142
Stars 夾白 and 附白, the	ASTRONOMER,	174
Street Cries,	BANNER,	123
Su 蘇 and Mo 摩, Derivation of the terms	...	INQUIRER,	25
Sulphuret of Antimony,	F. P. S.,	25
Sumbal Root,	F. P. S.,	24
Sumatra and the Po-szu	SZE-MA TS'YEN,	123
T			
Tan na 檀那, the title	C. A.,	122
T-Cloth, the term	A LADY READER,	157
Tea,	G. M. C.,	40
Two Missionaries in the Peking Astronomical Board, the...	...	G. M. C.,	39
Typhoon, the term	W. F. M.,	10
U			
Uniforms of Mandarins,	A.,	9
V			
Vicarious Worship,	L.,	157
Village Notables or Headmen,	BANNER,	122
W			
Woods used in Building, names of	B.,	40
Wui-lu-ts'ew, the Festival	G. M. C.,	40
Y			
Yankee, the word	A CHINESE SCHOLAR,	75
Yin 閏, the Character	INQUIRER,	25

REPLIES.

A			
All-Fools'-Day, ... ..	...	S.,	158
Ambalang, the term ... ..	...	G. M. C.,	30
Ambalang or 'Hampalang,' the term	...	L. C. P.,	108
Animal Food, Chinese abstaining from	...	F. PORTER SMITH,	94
B			
"Bo Flower," the ... ..	...	H. F. HANCE,	183
Breach of Promise, of Marriage ... ..	...	L. C. P.,	184
Buddhist Priests in America, ... ..	...	THEOS. SAMPRON,	78
Buddhist Rosary and its Place in Chinese Official Costume,	...	W. F. MAYERS,	26
Button in Chinese official uniform, the	...	W. F. MAYERS,	44

INDEX TO NOTES AND QUERIES.

C				Signature.	Page.
Censorate in China, the	...	...	...	E. C. TAINTOR,	12
Characters found in an Idol at Peking,	...	...	...	{ FR. A. A. GEORGI, ...	15
Characters found in an Idol, ...	...	...	...	{ EREMITA AUGUSTIANUS	28
Chinese Plays, Dialects used in	...	...	...	W. F. MAYERS,	10
Chit, the word	...	...	...	A., ...	183
Chun 椿 Tree, the	...	...	...	K. H., ...	46
Cities of China, the	...	...	...	E. C. T., ...	59
Cochin China, ...	...	...	...	M. J. K., ...	46
"	...	...	...	MEI HWEI-LI,	63
Confucius, Charles Lamb's Reference to	...	...	...	E. C. T., ...	109
Criminals, Employment of Chinese	...	...	...	L. C. P., ...	47
Cremation in China, ...	...	...	...	T., ...	47
Custard Apple, the Introduction of the	...	...	...	F., ...	14
Custard Apple, Introduction of the	...	...	...	G. N. JR., ...	30
				H. F. HANCE,	
F					
Fairs in China,	...	...	...	C. ALABASTER,	109
Fuh-lin, the name	...	...	...	W. F. M., ...	174
Fung 楓 Tree, the	...	...	...	H. F. HANCE,	31
Fung Tree, the	...	...	...	C. D., ...	47
G					
Green-Haired Tortoise,	...	...	...	S. WOOTTON BUSHELL,	159
H					
Henna in China,	...	...	...	G. SCHLEGEL,	30
Hernia in China,	...	...	...	J. DUDGEON, ...	59
" "	...	...	...	F. PORTER SMITH,	59
I					
Infanticide, ...	...	...	...	C. D., ...	45
Inquests, Chinese	...	...	...	J. DUDGEON, ...	127
Inquests in China,	...	...	...	W. F. M., ...	127
J					
Jade Stone, ...	...	...	...	G. SCHLEGEL,	63
"Junk," the term	...	...	...	J. A. B., ...	59
K					
Kissing among the Chinese,	...	...	...	L. C. P., ...	108
Kow Ki Plant, the	...	...	...	B., ...	46
Koxinga's Japanese Origin,	...	...	...	GEO. PHILLIPS,	40
Koxinga's Name,	...	...	...	G. N. JR., ...	30
" "	...	...	...	K., ...	58
" "	...	...	...	F. P. S., ...	94
" "	...	...	...	" "	95
Koxinga, name of	...	...	...	C. D., ...	42
L					
Lascar, the word	...	...	...	C. J. BATTEN,	78
Life Boats in China,	...	...	...	A., ...	15
Lu Pan, who was	...	...	...	W. F. MAYERS,	174
M					
Mandarin, ...	...	...	...	ERIC, ...	12
Ma-tow, the Chinese word	...	...	...	W. F. M., ...	127
Miau-tzu and Chong-tze, Dialects of the—their affinity to	...	...	...
that of the Siamese,	...	...	...	L., ...	61
Mohammedan Mosque at Canton,	...	...	...	E. C. TAINTOR,	12
Moon and Chang Noo, the Legend of the	...	...	...	W. F. M., ...	123
O					
Oaths, Chinese	...	...	...	W. F. MAYERS,	142
Official Ranks, Chinese	...	...	...	S. G. W., ...	29

INDEX TO NOTES AND QUERIES.

<i>Subject.</i>	P	<i>Signature.</i>	<i>Page.</i>
Pagodas in China,	W.,	175
Penang, the Former account of	G. N. JR.,	10
" " " " " " " " " " " "	...	G. N. JR.,	77
Pidgin,	K. H.,	183
Plants, English and Chinese Names of	B.,	62
" " " " " " " " " " " "	...	G. SCHLEGEL,	95
" " " " " " " " " " " "	...	W. E. K.,	175
Polo Temple near Whampoa, the	A. F.,	12
Provincial Offices in China, Institution of	W. F. MAYERS,	124
Pylong, the word	GEO. PHILLIPS,	44
" " " " " " " " " " " "	...	C. D.,	44
" " " " " " " " " " " "	...	G. M. C.,	59
S			
Sago-Palm, Chinese	H. F. HANCE,	95
San Kai, the characters	W. F. MAYERS,	75
Serpents in China,	H. F. HANCE,	94
Siu-Chu, the term	F. PORTER SMITH,	94
Snakes in Hongkong,	L.,	158
Su 蘇 and Mo 摩, Derivation of the terms	E. J. EITEL,	45
T			
Tan na 檀那, the title	E. J. EITEL,	144
Tea,	THEOS. SAMPSON,	110
Tea first used as an Article of Drink in China,	G. PHILLIPS,	79
Tea Oil,	A.,	94
Thesaurus of the Manchu Language,	E. C. T.,	47
Tai Chau Yang, the	G. M. C.,	43
"Typhoon," the term	E. C. T.,	42
" " " " " " " " " " " "	...	K. H.,	43
W			
"Wai-lo," the term	J. A. B.,	127
Wheel Carriages Impelled by Wind,	A. F.,	144
"Whilo," the expression,	L. C. P.,	184
Willow Pattern Plate,	F. PORTER SMITH,	174
Women, Execution of, in China,	K.,	47
Y			
Yé-láng, or Yeh Lang, the word	C. T. BATTEN,	77

LITERARY NOTICES.

<i>Names of Works.</i>	<i>Author's Names.</i>
Anglo-Chinese Calendar Manual,	W. F. MAYERS, ... 96
Buddha and his Doctrines,	OTTO KISTNER, ... 95
Chinese Biographical Dictionary,	W. F. MAYERS, ... 184
Chinesische Bräuche und Spiele in Europa,	G. SCHLEGEL, ... 175
Elementary Handbook of Chinese Buddhism,	REV. E. J. EITEL, ... 112
"Gramática Elemental de la Lengua China," Dialecto Cantonés,	B. CASTANEDA, ... 159
Hwa Tsien Ki : The Flowery Scroll, trans. by	SIR JOHN BOWRING, ... 15
Japan,	WALTER DICKSON, ... 175
Klaproth, Forgeries of ... ..	... .. 111
Manual of Amoy Colloquial,	REV. J. MACGOWAN, . 96
Our new way round the World,	C. C. COFFIN, ... 175
Penang Riots, report on ... ..	... .. 16
Tibetan and English Dictionary, by	H. A. JÆSCHKE, ... 96
Travels of Fah Hian and Sung-yun,	REV. S. BEAL, R.N., ... 95
Transactions N. C. B. R. A. Society, 1868, 160

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TABLE OF CONTENTS.

NOTES:—Ethnographical Sketches of the Hakka Chinese, 1—The Fung 楓 Tree, 4—Instances of the use of the number seven by the Chinese; Das System der 八卦 (Pa Kua), 7—Photographs by Electricity, 8.

QUERIES:—Mohammedanism in China; Kwan 'Hua (官話); Uniforms of Mandarins; Dialects in China; Kwei Sing 魁星; Official Chiefs of the Buddhist and Taoist Priesthood, 9—The Term "Typhoon"; the Sabbath in China, 10.

REPLIES:—Dialects used in Chinese Plays; The former account of Penang, 10—Mandarin; Mohammedan Mosque at Canton; The Censorate in China, 12—The Polo Temple near Whampoa; The introduction of the Custard Apple, 14—Life Boats in China; Characters found in an Idol at Peking, 15.

LITERARY NOTICE,..... 15

BOOKS WANTED,..... 16

NOTICES TO CORRESPONDENTS,..... 16

Notes.

ETHNOGRAPHICAL SKETCHES OF THE HAKKAS CHINESE.

ARTICLE VI.

The Religion of the Hakkas. (Concluded.)

Another god peculiar to the Hakkas is one of their lares rustici called the Lord over the ridge of the rice-field (田頭伯公.) A few days after the first harvest has been brought home, generally about the fourth month, a feast is prepared in each family dwelling. Plenty of pork, fish and fowl is cooked and a kind of rice dumplings (禾串粿) prepared. These provisions are then put into baskets gaily decorated with red ribbands and carried to some one

of the fields belonging to the family. On arrival there the offerings are put on the ridge separating two fields, and then two or three clods of earth are dug out of the ridge and piled up one on the top of the other. The little heap thus formed is looked upon as the representative of the deity to which the offerings are made. Sometimes they mould it into the shape of the human body, but in any case they address this heap of earth as the lord over the ridge of the rice-field (田頭伯公.) When all the offerings are properly arranged candles and incense are lighted and a salute of crackers fired, after which an extempore prayer of thanksgiving for the last harvest and invocation of blessing for the next is under many prostrations addressed to this deity. Some more crackers are then fired, the offerings quietly replaced in the baskets and carried home to be eaten there. The same ceremony is performed after the second harvest, usually on the second day of the eighth month.

I may as well mention here the way in which the other lares rustici, Pak-kung (伯公伯婆) and Sha-kung (社公社母), are worshipped by the Hakkas. For though the other races of the Canton Province worship them too, there are some slight differences in the ceremonial which are peculiar to the Hakkas.

The Puntis for instance worship Pak-kung mostly in the ancestral hall and have no fixed time for it. Different it is with the Hakkas. They invariably plant at the back of their houses or villages some trees, at the foot of one or two of which they erect a stone believing that to be the residence of a spirit called Pak-kung (伯公) with his consort Pak-p'ò (伯婆.) Whenever any of the villagers buys a pig he comes to this place and offers a sacrifice. The same is done before going to the market in order to sell a pig. On the third day of the second month all the villagers, whether breeding

swine or not, assemble before that stone to celebrate the birth day of Pak-kung by eating in common a meal under the trees. Sometimes however instead of having a meal there they divide some pork on the spot and each takes his portion home to eat it in private.

Similar is the worship of the other member of the lares rustici, the Sha-kung (社公)

and his wife (社母.) Twice a year, on the occasion of the mid-autumn and mid-spring festivals, a messenger is sent round by the elders of each village to collect contributions of money from each family. The whole of the money thus collected is then used for the purchase of a quantity of fresh pork to be boiled near the altar of Sha-kung, which is always in the open air close to the village. If the subscriptions have been liberal some wine also is purchased. When all is ready, a signal is given by the beating of a gong or a drum, and immediately all the villagers, men women and children, hasten from their houses to the altar. They bring their own bowls and chop-sticks, some mats also for the children when the grass is damp, for all squat down on the lawn round the altar of Sha-kung, whereupon the distribution of pork, congee and wine begins under the direction of one of the elders, who with the subscription list in his hand controls the work of distribution. No matter how large or how small the sum contributed may have been each family receives as many portions as it reckons heads or rather mouths. The groups thus scattered over the lawn and under the trees surrounding the altar peacefully partaking of their simple food, and consisting of people of almost every age from the sucking babe to the old man with silvery locks are most picturesque. The more so as these meals are usually held at sunset when the last rays of the setting sun throw their fantastic light over the landscape.

The religious ceremonies which the Hakkas observe at weddings and funerals are pretty nearly the same as those which are in vogue among the other races. One peculiar ceremony however which I have met with in some Hakka districts deserves notice. The evening after a funeral has taken place in a family the nearest relatives of the deceased assemble, put a number of dumplings into a basket, and make a large torch of straw which is lighted by the fire on the hearth. All walk then in solemn procession out of the house, the torch-bearer taking the lead. Behind him walks a man carrying the basket with dumplings and he is followed by the rest of the mourners. On arrival at the grave the dump-

lings are put on the ground whilst each of the mourners worships the spirit of the deceased by many prostrations and long continued wailings. A deep hole is finally dug in the grave, into which the burning torch is thrust and immediately covered up with earth, whereupon the whole party return home, not failing to take the dumplings with them to eat them there. This ceremony is considered to be of great advantage to the spirit of the deceased, enabling him to find his way with the help of the torch through the dark entrance-gate of Hades.

In this connection another strange custom may find a place here, though it is practised among Puntis as well as among Hakkas. It will show the strong belief these people have in the immortality of the soul and the reality of the other world. If a little boy dies before his parents have succeeded in finding a wife for him—early engagements are the rule—they enquire among their neighbours and friends if any of them have lost a girl of the same age. If a corresponding case is found the parents of the two dead children enter into a solemn marriage-engagement on behalf of their offspring, minutely observing all the ceremonies customary on such occasions, as if bride and bridegroom were alive, and believing thereby to unite the spirits of the two children in actual wedlock wherever they may be.

Beside the few gods mentioned above as peculiar to the Hakkas there is another element in their religion not the less characteristic. This is the constant dread they have of demoniac influences, a dread that follows them on every step and induces them to ascribe all sorts of calamities, especially illness, to the direct agency of evil spirits. I will give a few examples. Every year on the third day of the first month the Hakkas sweep their houses, throw the refuse out of the door together with three sticks of incense and some fictitious paper money and recite whilst doing so these words: "poverty devil be gone! poverty devil be gone!" By this ceremony they hope to keep poverty out of their houses. If a Hakka has to go out late at night and is at all of a timid temperament he writes a certain character designating a dead demon (𪛗) on a slip of paper, throws it on the ground, and stamps on it with his feet. No demon will then dare to dodge his steps or to do him harm in the darkness. If a man has sore eyes he takes a piece of paper of a yellowish colour and writes on it with a white pencil dipped in ochre the following words. "Red-eyed demon! red-eyed devil! I can tell you where you are from, you are from the Loh-

yang district in Tsing-chau, where you used to sweep the floor in the family Ch'in. Some dust has got into my eyes and transformed itself into a red-eyed devil. Now I tell you plainly you shall not hurt me again for a hundred thousand years." The paper with this inscription on it is then suspended over the house-door, and the sick man's eyes—it is believed—will forthwith get well. A shorter form is to write on a slip of paper the following words. "A man from Tsing chau has come to get money for buying papaya. Most urgent! most urgent!" The paper is likewise suspended over the door and has the same effect.

The religion of the Hakkas is, like that of all Chinese races, strongly saturated with Sabæistic ideas, as the occasional worship of sun, moon, and many stars or constellations of stars shows. Thus for instance the notorious gong and drum beating nuisance generally taking place on the occasion of an eclipse of the sun or moon is as common among the Hakkas as elsewhere. They also worship like the rest of the Chinese the god of the north-pole 北帝, the gods of the southern and northern measure (南北斗星), the two gods of literature (文昌 and 魁星) and a god of wishes (財帛星君), all of which are representatives of certain stars. Likewise they worship in cases of illness and especially in the case of a child falling ill one or more of the following five planets, Venus (金星) Jupiter (木星) Mercury (水星) Mars (火星) and Saturn (土星). * There are however some instances of worship addressed to the sun and moon which I believe to be peculiar to the Hakkas, at least as regards the ceremonial adopted in these cases. I will give two examples. When a Hakka is ill he prepares a sacrifice consisting of incense, candles, fruit, and wine and offers it to the sun either in the open air or—but seldom—in the open courtyard of the ancestral hall. It is essential in this case to make the necessary prostrations towards the East. This ceremony is especially performed by children who are sick or of delicate health, and it is supposed that the sun will then strengthen the child. On the evening of the mid-autumn festival (the fifteenth day of the eighth month) a sort of dumplings, to which the shape of the moon is given, are offered to the moon together

with some fruit, and the same ceremonies are observed and the same results expected as on the occasion of a sacrifice to the sun. It is especially done by or on behalf of children who are ill. There is a superstitions belief connected with the appearance of the moon in the night after the mid-autumn festival. It is said among the Hakkas that if clouds cover the moon before midnight it is a sign that the price of salt and oil will rise; if there are clouds covering the moon some time after midnight, then the price of rice will be excessively high that year.

In conclusion I give a description of a curious ceremony very common among Hakkas. If a child suddenly falls ill without any apparent cause it is generally considered that the child must have got frightened. But how is it to be found out what it was that did the mischief? The mother or grandmother of the child takes an egg, a bowl full of rice, and a jacket of the child's nicely rolled up, and spreads these articles before the niche which may be seen over every hearth and which is sacred to the god of the hearth (司命灶君). She burns some frankincense there, repeating for some time the following words "what was it that frightened my child? help and protect it, god of the hearth!" Then she utters three times the name of the child adding each time the following words "come back to the bed-room, sleep with thy father and mother." Whilst repeating these words she carries the egg, the rice-bowl, and the jacket into the bed-room and deposits them on the bedstead near the pillows on the place which is sacred to the god and goddess of the bed, the so-called bed-grandfather and bed-grandmother (牀頭亞公, 牀頭亞婆). She again burns some frankincense and on the second and third day she repeats the whole ceremony again in the way described above. On the third day after having lighted the frankincense before the god and goddess of the bedstead she smashes the rice bowl and the egg. The broken pieces of the bowl and the contents of the egg are then carefully examined and show—by some stretch of imagination—to the eye of the old woman some similarity in shape or figure either to the dog or the buffalo or the horse &c. that frightened the child. In accordance with the result in each case the mother then gets either a hair of that dog or that buffalo or that horse &c. and fastens it somewhere on the child's body, whereupon the child—it is believed—will immediately get well.

* Old people worship Canopus (老人星) to prolong their lives.

THE FUNG 楓 TREE.

In a thickly populated and highly cultivated country like China, but few remnants are to be found of the original forests which no doubt clothed its hills in ancient times, and the few traces there are of natural forest owe their preservation to the vicinity of monasteries, the sacred character of the localities, and the, in this case, very useful ideas of fung-shui; but the sentimental appeals of the priests and poetical associations of places and scenery, and even the powerful considerations of fung shui, appear to be on the wane in the Chinese mind and to be giving place to more utilitarian views; for in many spots where monastic influence has for centuries preserved larger or smaller tracts of forest land from denudation of their trees, more or less ruinous temples stand prominently in view on the hill side, with but a few isolated trees in their immediate vicinity, standing as poor apologies for shade, sadly sparse mementos of the luxuriant groves in the midst of which the building originally reposed, concealed in the depths of magnificent forest. This destruction of trees during the last twenty years has no doubt been much accelerated by the rebels who have at one time or another overrun nearly the whole Empire; their war cry in Kwangtung was destruction to temples, and over the whole Province the destructive work of their hand is to be seen in ruined temples, some of which have been patched up so as to be habitable, and others, especially during the last four or five years, entirely and even magnificently rebuilt; the trees in the vicinity of these temples, however, cannot be rebuilt like the houses, and many years would be required for them to acquire their former status as forests, if indeed the greater difficulty of protecting young trees, and the loss of the sentimental ideas which formed the chief protection of the old ones, will at all allow of their re-growth. Wherever the rebels encamped, forests, small in extent but the growth of centuries, where they existed, were ruthlessly destroyed to afford fuel and timber to the marauders; and even in those places which escaped such destruction, the deteriorated influence of monks and priests and the lost character of sacred groves, even now allow the noise of the wood-cutter's axe to resound through the otherwise still and sombre forests; and piles of wood in secluded monasteries would seem to indicate that the monks and priests themselves share in the gains of this Vandalism. Old Canton residents will remember the shade afforded by tall fir trees on the road to the White Cloud Hills, and regret the utter destruction of these by the

rebels encamped there in 1854; and on the beautiful slopes of Lo fau Shan in the Pok-lo district, I have seen the shabby priests in dilapidated temples, remnants of former magnificence and influence, in vain urging considerations of fung shui, though backed too by the official notification of the magistrate of the district, on the neighbouring villagers as they sought to increase their worldly wealth by chopping down the few remaining trees which, gaunt and bare, served to represent the former forest. Another reason for the scarcity of trees, and even bushes, in Kwangtung, is the practice of annually burning the stubble after the herbage has been cut for fodder and fuel, in order to secure a better crop of grass in the following year, a process which effectually prevents large vegetable growth on the hills; and the plains of course are too highly cultivated for nature to have a chance of gaining despotic sway over even the smallest spot.

But notwithstanding these circumstances so adverse to the preservation of forest, we still find isolated wooded spots to serve as a guide to us in our enquiries as to the description of the trees which originally clothed the country, before civilized man began his work of destruction and renovation, and changed the pathless forest into fertile plains and scorched hills; notably to the foreigner are those pretty wooded spots in Hongkong, than which few if any woods in the world afford, in proportion to size, a richer harvest of species to the botanist; and similar remnants of ancient forest here and there in the interior of the Province, such as that most lovely spot on the North river, where the broad shallow meandering stream is suddenly contracted between two ranges of precipitous hills, densely clothed with trees from base to summit, for the distance of about a mile on either side the Tsing yune pass. Such spots as these afford the botanist's chief opportunity for discerning the species of trees which formed the aboriginal forests of this country, a prominent one of which appears to have been that whose name heads this article.

The fung 楓 tree is erroneously described in Anglo-Chinese dictionaries as a species of Maple, to which it certainly bears considerable outward resemblance; in reality however it is a very different tree, and was first described by Dr. Hance in the *Annales des Sc. Nat.* March 1866, and called by him *Liquidambar Formosana*, the specific name being in allusion to the locality in which it was first discovered by the late Mr Oldham, botanical collector for the Royal Gardens, Kew. Almost simultaneously however it was found in Japan by the

Russian botanist M. Maximowicz, and by myself up the Loting branch of the West River; since then however I have observed it in many other localities; the path-way up the Sai-chü hill is shaded by very large and handsome trees of this species; two aged ones are also to be seen at the White Cloud monastery near Canton, but their exposed situation has apparently stunted their lateral growth and given them rather a gaunt appearance; around temples on the banks of the East river I have also observed some good specimens of this tree, and in the woods of the Tsing yune pass it grows abundantly; in many places too, on the slopes of hills and by road sides, it may be seen ineffectually struggling for existence against the annual burning, and the knife of the fuel gatherer; in such cases it assumes an osier like form, and makes no successful pretension to a tree-like appearance. Its occurrence in Japan and Formosa, and in many widely separated places in Kwaungtung, and, if I am not mistaken, its abundance on the hills near Amoy, seem to indicate that this newly discovered tree—for it was unknown to foreign botanists, at least as a native of Eastern Asia, till the year 1864—once formed a considerable proportion of the ancient forest of China, a deduction which appears confirmed by the references to this tree in Chinese literature, to which I shall presently allude.

The identity of trees in China with the names given to them in books, is a matter of great difficulty; a tree may receive a local name in every district, or even a distinct name in each of several neighboring villages; works on botany are rare, and the subject is not studied as a science, or not studied at all except by the pharmacologist; hence the book name is lost to the gardener, or, if retained, he is in all probability ignorant of letters, and if asked to write the name writes any character which he happens to know having the same sound, with the radical 木 prefixed, or 十 superposed. On the Sai chü hill the local name for the *fung* tree is the 假風栗 or false chestnut, in allusion to the prickly appearance of the fruit; up the East river I have heard it called, in a tone of doubt implying the adoption of the very common Chinese practice of inventing impromptu names—not, I believe, with any intention to deceive, or even to disguise ignorance, but owing to thoughtful consideration as to what descriptive name will convey to another Chinaman's mind the identification of the tree in question—I have heard it so called 香木 in allusion to the aromatic

odour of the leaves, though this name is already appropriated by a totally different tree, and a drug produced therefrom. The priests at the White-cloud monastery are unable to give me any name for the two specimens which there raise their tall heads to their daily gaze; and the only instance in which I have heard the name *fung* given to it, was by a little Hakka boy, at the foot of the White-clouds, who was tending a flock of goats, and staring in wonder at me as I laboured away with a spud at the tough and straggling roots of a young *Liquidambar*—which, by the way, is now planted in the public garden on Shamien, and, if it escapes the numerous dangers entomological and meteorological to which it is perforce exposed, may be hoped to become a good sized tree in the course of ten or twenty years—this young goat-herd in answer to my enquiry promptly replied that *fung* was the name of the tree, and ridiculed the idea of the possibility of it having any other name. However it is the particulars given of the *fung* tree in Chinese books, which assure me of the identity of the tree with the *Liquidambar formosana* Hance.

In the 廣羣芳譜 or Botanical Thesaurus, compiled two centuries ago by Imperial order,—a work of thirty two volumes in which all known plants are classified and described, in the imperfect style of Chinese naturalists, and in which quotations are made from all Chinese literature wherever the slightest allusion is made to any particular plant—the *fung* tree is said to be very plentiful in the northern Provinces of China; and it proceeds to describe it thus: a lofty tree, with drooping branches and leaves, and affording tough wood, of which there are two kinds, white and red, the former being marked with delicate veins; the leaves are round, diverging into three points, are scented, and become red after the commencement of cold weather (霜後 about October.) In the second month white flowers are produced, which speedily form globular fruits, with soft spines, each fruit being the size of a duck's egg, and becoming ripe in the eighth or ninth month, and so dry that they may be burned.

The above description, except as to the size of the fruit, which is doubtless an oriental exaggeration, accords entirely with the *Liquidambar*, and a plate in the Pun ts'ao, rough though it be, removes all doubt as to the identity of the tree.

Quoting from various works the author of the Thesaurus then fills twelve pages with various allusions to the tree, and though none of them can be said to afford very useful information on the subject, I propose

to select a few to serve as instances of the meagreness of the information to be gathered from such sources. In Kiang-nan a hairy parasite grows on a certain *fung* tree, three or four feet long, and called the *fung* sprite (楓子鬼); if earth be applied to this during a drought, rain is sure to follow. Again, in the reign of 建元 (towards the close of the fourth century of our era) it was reported to the Throne that in Chekiang were two *fung* trees about nine feet apart, whose trunks had formed a natural connection at about nine feet from the ground, and then grown up as one tree. Another quotation states that a phoenix and its mate settled on a *fung* tree, and were immediately waited on by myriads of birds. Other cases of the natural inarching of *fung* trees are given, and wild fable attributes the origin of the *fung* tree to the fetters of the semi-fabulous 蚩尤 which he cast away and which forthwith grew into a *fung* tree. Localities are given where *fung* trees of celebrity grow, and the 拾遺記 has the honour of being quoted as the authority for the statement that in 頻斯國 (probably some country in central Asia) there is a grove of *fung* trees 60 or 70 *li* in height, from the midst of which thunders and lightnings issue, and whose thick foliage is impervious to the light of the sun and the moon, and around whose straight and bare trunks, no drop of rain or dew can find its way. The Province of Kwangtung is said to produce many *fung* trees, excrescences on which attaining during a single stormy night the length of several feet, assume the form of a man, and are valuable to the geomancers for their supernatural powers; unless enchantments however are employed in the removal of these wondrous growths from the parent tree, they have the innate power of vanishing away; this characteristic of the *fung* tree, we are told, has given rise to the synonym 靈楓 supernatural or spiritual *fung*. The book of metamorphoses is responsible for the following: The aged *fung* tree produces genii, decayed wheat produces butterflies, (or moths—the pupa state of such insects being no doubt referred to) instances of the inanimate producing the animate. Stories of incidents in *fung* groves, stories with little or no point to them, and pertaining more or less to the marvellous, occupy several pages, and are followed by a collection of lines from poets who have given the name of this tree a place in their verses; these quotations mostly refer to the aspen-like quivering of

the leaves, the melodious sound they cause as they wave in the gentle breeze, and the gorgeous red colour of the foliage in the autumn; the first of these attributes, with perhaps some reference to the second, has given rise to the synonym 攝攝. The redness of the leaves is frequently referred to by the poets as an indication of the near approach of winter, and extolled by them as a beautiful sight.

When *Fung* tree leaves are tinged with red,
Hoar frost and snow are nigh at hand.

says one writer; and another

The *fung* tree, when decay is nigh,
Is most attractive to the eye.

while a third, combining the two ideas of melodious sound and beauty of colour, writes:

The *fung* tree grove, clad in ruddy leaves,
Chants with a hundred tongues.

These, it must be understood, are merely isolated quotations, intended simply to shew the fact that certain authors have mentioned, however vaguely, the name of the tree in question, and not necessarily to convey any further idea of the author's train of thought in context with the quotation.

The Chinese, we are informed, extract a gum from the *fung* tree, known as 楓香, and we see a grain of a scientific knowledge of the origin of amber, in the statement that that fossil is the gum of the *fung* tree after being buried a thousand years in the earth. This gum is said to possess certain medicinal qualities, and to be especially effective as a cure for diseased teeth and cutaneous disorders; but we are also told that the resin of the fir tree, and gum olibanum, are often substituted for it, and for each other, and that they do not in reality differ much.

Although this tree has been, as already stated, described by Dr. Hance as a new species, yet that talented botanist has since come to the conclusion (SEEMAN'S *Journal of Botany* for 1867, p. 112) that it is identical with the *Liquidambar styraciflua* L. popularly known as the Sweet Gum tree, which grows abundantly in most parts of the United States east of the Illinois River, and in Mexico, affording one of many examples of a relationship between the flora of north-eastern Asia and that of the eastern portions of the continent of North America. In the popular description of this tree, given in Loudon's *Arboretum et Fruticetum*, the redness of the leaves before they fall, the round fruit with flexible bristles, the red and white coloured wood, the tendency of the bark to exfoliate (to which may be referable the above mentioned excrescences of supernatural power) and other characteristics, are given in striking

similarity of language to the description given by our Chinese author, though the fruit is reduced to its natural size, and the leaves are said to be five pointed instead of three pointed; but on this latter point I have observed that all young trees and all young twigs from old wood, of the *fung* species, are five-pointed, and it is only on full grown trees that the peculiar three-pointed leaves predominate, though both, and forms in all intermediate stages, are often found on the same tree.

The name Liquidambar was given to this tree by the early Spaniards of North America, in consequence of the similarity of the gum in appearance to genuine amber, in a liquid form; this gum has—or had—some reputation in Europe for its healing qualities, and was sold as white balsam of Peru, and as liquid storax; an inferior article was produced by boiling the small branches and leaves. Like the American tree, the Chinese *fung* tree furnishes a gum, its leaves, especially in the spring, have an aromatic fragrance, and the Hakkas boil them and employ the decoction as a remedy for cutaneous diseases. In America it is said to grow best in marshy land, and Chinese poets often refer to it as lining the banks of rivers. In America the leaves afford food to the caterpillars of certain moths celebrated for their beauty, and in China they afford food for caterpillars which produce a coarse kind of silk, known as 程鄉繭, regarding which however I hope soon to obtain such further information as will justify me in making it the subject of a separate note.

Canton.

THEOS. SAMPSON.

INSTANCES OF THE USE OF THE NUMBER SEVEN BY THE CHINESE.

The seven directors, 七政日月五星

The seven passions. 七情

The seven spirits. 七魄

The seven passages of a sage's heart. 七竅

The seven star mother. 七星斗

The seven storied Pagodo. 七層寶塔

Seven children is a wish for a bride 七子

There are seven lawful reason for divorce 七除之條

There is a seven stringed lyre. 七絃琴

The seven joys is a common tea-ship sign. 七樂

The puzzle of seven. 七巧

The seven chapters of Mencius.

The seventh day is critical in fevers.

Mourning is put any usually, on the seventh day, and on every seventh day (報七), for seven weeks.

Every seventh day, in common with others of twenty-eight, named in order after the 20 constellations (宿) may be singled out by the characters *Fang* 房 *Sha* 虛 *Man* 昴 and *Shing* 星 but are not specially distinguished by the Chinese as a nation.

The seventh evening of the seventh month, on which women worship.

A certain medicine is called 三七

Seven famous persons of the bamboo grove 竹林七賢

Seven hands and eight feet 七手八脚 expressing "Many cooks spoil the broth."

There are also the expressions 七日來復 and 七道輪迴 which describe a circuit, a time, or a complete revolution, as accomplished in seven days, or times.

The former is from the Book of changes and the latter a 'taint phrase. There are doubtless other scattered sentences which may be found and made to sustain a reference to a seventh day reckoning. The three decades of the Chinese month, and nundinal reckoning of the Roman Calendar served as a mode of dividing time, but had little to do with rest.

These remarks are intended to be suggested and not in any sense exhaustive, but may help to draw attention to a query inserted in this serial.

Hankow.

F. P. S.

DAS SYSTEM DER 八卦 (PA KUA.)

Vor einiger Zeit (in No. 9, Vol. II.) nahm ich mir die Freiheit die freundlichen Leser der "Notes and Queries" um Aufklärung über "das System der Pa Kua" zu ersuchen. Bis heutigen Tages konnte ich eine Aufklärung darüber nicht erhalten mittlerweile aber habe ich selbst darüber so viel gelesen und mich erkundigt, dass ich diese meine Forschungen hiermit darlegen kann.

Das "wunderliche" System der 八卦 wurde von einem der ersten Herrscher China's, von dem mythologischen Fu-hai (伏羲) gegründet, "um den Sinn der

Götter zu entdecken und den Umschwung des Weltalls mit allen Begebenheiten zu ergründen.“* Mit Fu-hsi begann die Cultur des Reiches, denn er lehrte Schreiben und Viehzucht, theilte das Jahr ein, begründete feste Gesetze (z. B. durch Einsetzung der Ehe); erweiterte die Wiege China's. Er führt auch den Beinamen, „der Grosse Glänzende“ (太昊 T'ai hao.) Die Zeit seiner mythischen Existenz dürfte 2650 a. Chr. gewesen sein. Das hohe Alter welches dem Systeme der acht „Diagramme“ demnach zugemessen wird, beweist nur, dass es unter dem Volke China's eine ziemlich grosse Bedeutung haben muss.

Auf diesem Systeme beruht ein grosser Theil der chinesischen Philosophie, aus diesem Systeme gingen nämlich auch die beiden Principia des 陰 yin und 陽 yang, des männlichen und weiblichen, hervor, von denen jedoch weiter unten mehr erwähnt werden soll.

Dieses System der Pa Kua wurde von Wen-wang (文王,) dem literarischen Prinzen, in seinem Yi-King (易經,) dem Buche der Veränderungen, zuerst erläutert und erweitert.

Wen-wang ist der Gründer der Tschao (周) Dynastie [1122-255 a. Chr.] Er war einer der tributären Fürsten des Shou-sin (受辛,) des letzten Herrschers der Schang (商) Dynastie, auch T'ang (湯) oder Yin (殷) Dynastie genannt [1766-1123 a. Chr.†] und zeichnete sich durch seine Weisheit und Klugheit so sehr aus, dass er in den häufigen Streitigkeiten der Vasallen zum Schiedsrichter gewählt wurde. Seine Freimüthigkeit Schou gegenüber, brachte ihn, in das Gefängniss „und da studierte er das System des Dualismus, worin er grosse Entdeckungen machte und viele Weggründe des Trostes fand.“ Sein Sohn befreite, ihn durch das Geschenk einer schönen Frau an Schou. Wen-wang errichtete in seiner Hauptstadt ein Observatorium und sein Hof wurde bald der Sammelplatz aller jener Flüchtlinge, die nicht mehr am Hofe des Schao bleiben wolt-

ten. Unter diesen war auch T'ai-Kung † (太公,) welcher dem Fürsten Wen „guten Unterricht in der Ausübung der Tugend und der Regierung gab.“

Der oben erwähnte Yi-king wurde von Wen-wang während der Zeit gedichtet, als er sich im Gefängnisse befand [1150 a. Chr.] und ist demnach eines der ältesten Bücher. Es handelt über allgemeine Philosophie und behandelt auch das System der acht Diagramme, welches hier aber durch fortwährende Combinationen auf vier und sechzig erweitert wurde.

Jedes dieser Diagramme besteht aus drei Reihen eng an einander gezeichneter geraden Linien, auf welche ein System von Sittenlehren gegründet wurde, indem man jedem dieser Diagramme einen Namen beigab und die Bedeutungen dieser Namen mit den Veränderungen, welche durch die vier und sechzig Combinationen beim Umrängen entstehen, in Verbindung brachte.

Bei der Aufstellung des Systemes geht man von einer Linie aus, welche, erweitert oder getheilt, die beiden Principia (兩儀 liang i,) nämlich die bereits oben erwähnten Yung (陽) und Yin (陰) oder des männliche und weibliche Princip, bezeichnen und zwar folgendermassen:

兩 儀
陽 陰

Morrison erwähnt, dass ein gewisser Tschao (周) während der Sung (宋) Dynastie [967-1127 p. chr.] die Pa Kua analysirte und die Kreislinie die äusserste Gränze, Chaos, primitive Existenz, (太極) als Sinnbild der Einheit aufstellte; durch die Theilung dieser Einheit wurde aus einer Linie ——— zwei ——— und so entstand eine gerade und eine ungerade Zahl; die Einheit war Yang und Zwei war Yin.

Ueber diese beiden Principia handelt die chinesische Philosophie am meisten. Jeder Gegenstand trägt das Yin auf der Rückseite und das Yang auf der Vorderseite und ist durch den dazwischen liegenden (immaterialen.) Tod in Einklang gebracht. Jene beiden Mächte stehen sich einander im Ge-

* Gützlaff's Geschichte des chinesischen Reiches.

† Diese Jahreszahlen sind aus Gützlaff's Geschichte des chinesischen Reiches entnommen, sind aber unzuverlässig, denn Morrison giebt 1750-1113 a. Chr. an.

‡ T'ai kung war ein 瞿 Lü-schang (geheimer Rath? der Könige Wen (文) und Wu (武); er war einer der Nachkommen jener, die Yü (虞) in der Regulirung des Gewässer beistanden. Als Wen, Lü-shang zuerst begegnete, war dieser ein Fischer.

gensatz und erhalten die Harmonie der Natur durch ihr eigens Equilibrium, aber anderseits zerstören sie dieselbe, wenn das Gleichgewicht verloren ist. Sie sind die Erzeuger jedes Gegenstandes, ihr Einfluss wird aber erst bemerkt, wenn eines davon im Uebermasse vorherrscht; z. B. da jedes Glied des menschlichen Körpers ein Yang und Yin in sich hat, so schreiben die Chinesen auch jede Krankheit ihrem Einflusse bei.

Yang oder, das höhere Princip "bedeutet auch den Himmel, der in 10,000 Jahren entstand und es bedurfte 10,000 Jahre mehr bis Yin oder, das untergeordnete Princip" entstand, ausdem sich die Erde bildete und 40-50,000 Jahre mussten noch verfließen ehe der Process dieser beiden Principia so weit gedieh, dass die Waisen erscheinen konnten. P'uan-ku (盤古) der erste Mensch, war auch einer, der an der Trennung des Himmels und der Erde mitwirkte. Aber diese Art von Auslegung der Entstehung des Himmels und der Erde wird von gediegenen chinesischen Historikern, wieder Tschu-fu-tzi (朱夫子) bezweifelt.

JOSEPH HAAS.

(To be Continued.)

PHOTOGRAPHS BY ELECTRICITY.

The scientific journals have of late years more than once contained notices of the production of photographic images by means of lightning, and a similar occurrence appears to have been recorded at Canton in A. D. 1528, although a philosophical explanation of the phenomenon was doubtless not sought for by the observers of the day. It is recorded among the memorabilia of the P'wan-yü District that, in the above year, "the apartments of the District magistrate, Fêng ki-k'o, were struck by lightning which inscribed his surname (*sing*) upon the oyster shell window, in due order, with his given-name (*ming*) at its left hand." It is not difficult to conceive that this photographic freak may have been due to the position of some card or other slip of paper having upon it the Magistrate's name when the flash took place. W. F. M.

Queries.

MOHAMMEDANISM IN CHINA.—What is the earliest date to which the existence of Mohammedanism in China can be traced? Was it introduced by sea into the southern parts of the Empire, or through Central Asia into the northwest, where such large numbers of Mohammedans are now to be found? T.

KWAN 'HUA (官話) When was this term first brought into use? ERIC.

UNIFORMS OF MANDARINS.—In No. 12, Vol. 2, page 184 I observe that:—

A Viceroy is represented to wear a transparent red button.

A Footai a bright red button or a blue.

A Fantai a dull red or blue.

And a Che-chow a semi-opaque white button. In the red book I find no mention of a transparent red button or of a semi-opaque white one and I find the above offices to be marked by the following buttons.

Viceroy.—Red button of coral.

Futai.—Red button engraved with the character *Shou* longevity.

Fantai.—The same; and a Che-chow a chrystal button. May I ask your correspondents authority and when the change was made? A.

DIALECTS IN CHINA.—Being anxious to obtain a reliable account of the various dialects spoken in China and more especially of their geographical distribution, I should feel obliged to any reader of N. & Q. for information on the subject. Is there any book published which bears on the question? Which are the boundary lines of the dialects known at present?

R. GRUNDEMANN. (PASTOR.)

Geographical Establishment,
Gotha, Oct. 3, 1868.

Kw'EI SING 魁星.—Who is the god of literature thus called, and how is it that he receives this name, which is given as another name of the Pei Tow 北斗, or the north star? What is the character of the buildings to be met with in some Chinese cities, called Kw'ei sing low 魁星樓? T.

OFFICIAL CHIEFS OF THE BUDDHIST AND TAOIST PRIESTHOOD.—I am informed that in each Hien or district in China a priest of the Buddhist and Taoist religions respectively receives a commission from the Magistrate as local chief of the priesthood—the Buddhist chief being entitled *Sáng* Kang 僧綱 and the Taoist, *Tao Luh*

道錄. I have not, however, been able to arrive at a very clear understanding of the method of selection and appointment or of the duties of these chief priests. Can any one inform me on these points and on other collateral subjects? S.

THE TERM "TYPHOON."—A would-be purism has been affected for a number of years past by some writers on China in connection with the word *typhoon*, which they convert into *tyfung*, for the supposed reason that the common designation under which the circular storms of the China Sea are known is derived from the Cantonese words signifying "a high wind." Several reasons, however, suggest themselves in antagonism to such a theory—not the least weighty among them being the fact that the Chinese do not use the term 大風 *ty-fung* in describing a cyclone, but call it either 風暴 *fung pao* or 颶風 *kü-fung*, the former being the usual colloquial expression. The subject was investigated as early as 1718 by Eusebius Renaudot, who, in his edition of the Mohammedan Voyages to China during the 9th century, appends the following Note:—

"Our authors [Arabs] observe that the Coast of China is subject to violent storms, and particularly to those squalls or frets of wind called in their language *Tufan*, from a Greek word *typhos*, which signifies almost the same thing. The Portuguese and Spaniards derive from the Arabs their word *Tufan* or *Tufin*, which, on the Coast of China, comes on from the Eastern board, and begins in the month of August. Navarette is in the wrong when he looks for the etymology of this word in the Chinese language, in which says he, *Tung Fung* is an Easterly wind." (See English translation from Renaudot, London, 1733, appendix, p. 11).

The commonly received derivation of the word in question, as primarily from the Greek *Typhos* or *Typhon*, certainly seems to be the most reasonable; but I should be glad to know whether anything beyond conjecture can be urged in favour of the "ty-fung" mode of spelling.

W. F. M.

THE SABBATH IN CHINA.—What traces of the primeval sabbath have been met with in China; or what associations pleasant or unpropitious, are connected with the number seven?

Hankow.

F. P. S.

Replies.

DIALECTS USED IN CHINESE PLAYS. (Vol. 2, No. 12, p. 183.)—At Swatow three dialects are used.

Pure Mandarin.

Pseudo Mandarin.

Pure local.

I believe that much the same will be found to be the case elsewhere. A.

THE FORMER ACCOUNT OF PENANG. (Vol. 2, p. 121.)—Since the publication of my reply to G. M. C. in No. 12, I have accidentally discovered in my own library a rich and rare mine of information, wherein there is abundant evidence bearing upon the historical doubt he instanced to turn the balance of probabilities against the conclusion that my previous marshalling of authorities inferentially pointed to; and whilst it is an obvious duty to present these data in qualification of presumptive reasoning, they will be found to far transcend in general interest the question of the marriage of the King of Quedah's Daughter to Captain Light, although partaking less of the romance of history.

They are derived from a work of the late Mr John Anderson, secretary to the Government of Penang in 1834, written at the instance of Mr. Fullerton then Governor of the Straits Settlements, of which only 100 copies were originally printed, and of these but a very limited number had been circulated when they were recalled; and so strictly was the suppression enforced that Mr Anderson was required to give his word of honor that he had not retained a single copy.

One copy, however, escaped the search, fortunately for our inquiry.

The statement of the Rev. Mr Beighton as to the acquisition of Penang was as follows:—"In 1785 it was granted to Francis Light, Captain of a Country ship, by the King of Quedah as a marriage portion with his Daughter."

And the doubt suggested by G. M. C. was the marriage of a Mohammedan woman to a man of another Religion.

The following extracts from the work of Mr Anderson contains evidence from the pen of Captain Light himself, as well as from the King of Quedah, that Penang was not given to the former as a marriage portion, if given at all to him individually; however the fact may be as to his having married the Daughter,—upon which last point, unfortunately, there is still reason for lingering doubts.

The purpose of Mr. Anderson's writing was to enforce the obligation of the East India Company ("the Supreme Government of India") to protect the King of Quedah's territories from the rapacity of the Siamese; but matters of policy were deemed paramount thereto, and hence, apparently, the suppression of the facts as to the conditions of the acquisition of Penang. He says:—"In advocating the cause of the injured and oppressed nation of Quedah, as I humbly profess to do, I may be permitted to notice that the Records of the Penang

Government from 1785 to 1790 furnish ample evidence: first, that the right of interference of Siam with Quedah was not acknowledged at the period of the cession of Penang to the British Government; secondly, that *the cession was made upon the express condition of succour and protection against a powerful, relentless and overbearing enemy*; thirdly that we accepted the grant upon this understanding; that is, without making any objections to the proposals of the Rajah of Quedah, before possession was taken; and lastly, that we are bound by considerations of philanthropy and humanity to extend our aid to an oppressed Monarch, who has long been our friend and ally, and to a defenceless multitude groaning under the most bitter tyranny, and suffering all the horrors and calamities which a ferocious enemy can inflict."

He says, further on:—"We find that between the years 1780 and 1785 the Bengal Government had turned its attention to endeavouring to secure an eligible post in or near the straits of Malacca for the establishment of a small settlement."

And again:—"We now come to the most delicate branch of the discussion, but I shall have no difficulty in shewing that the policy of the British Government to give protection to Quedah is no less manifest than its moral obligation to do so. It would appear that prior to Captain Light's negotiations with the Rajah of Quedah, and his obtaining a grant of Pinang, an ineffectual application had been made in the same purpose, under the orders of the Supreme Government; a proof that the acquisition of a settlement in this quarter was considered important and useful. Mr. Light thus wrote. "As I understand this Government had made application to the King of Quedah for the Island of Pinang without success: With the consent of the Governor General I made use of the influence and interest I had with the King and Ministry to procure a grant of the Island to the Honorable Company. The King of Quedah who now solicits your friendship and alliance, has sent by me a grant of the Island of Pinang and has annexed to the grant some requests."

The grant is as follows; and Mr. Light remarks upon its first article that "it comprehends the principal and almost only reason why the King wishes an alliance with the Honorable Company."

1.—"Whereas Captain Light, Dewa Raja, came here and informed me that the Rajah of Bengal ordered him to request Pulo Pinang from me, to make an English settlement, where the Agents of the Company might reside, for the purpose of trading and building ships of war to protect the

island and to cruize at sea, so that if any enemies of ours from the East or the West should come to attack us, the Company would regard them as enemies also and fight them, and all the expenses of such wars shall be borne by the Company. All ships, junks or prows, large and small, which come from the East or the West and wish to enter the Quedah river for trade, shall not be molested or obstructed, in any way, by the Company, but all persons desirous of coming to trade with us shall be allowed to do as they please; and at Pulo Pinang the same.

2.—"The articles of Opium, Tin and Rattans are monopolies of our own, and the rivers Mooda, Prye, and Krian are the places from whence Tin, Rattans, Canes, besides other articles are obtained. When the Company's people, therefore, shall reside at Pulo Pinang, I shall lose the benefit of this monopoly, and I request the Captain will explain this to the Governor General and beg, as a compensation for my losses, 30,000 dollars a year, to be paid annually to me so long as the Company reside at Pulo Pinang. I shall permit the free export of all sorts of provisions and timber for ship building.

3.—"Moreover, if any of the agents of the Company make loans or advances to any of the Nobles, Chiefs or Rajahs of the Quedah country, the Company shall not hold me responsible for any such advances. Should any one in this country become my enemy, even my own children, all such shall be considered as enemies also of the Company; the Company shall not alter their engagements of alliance so long as the heavenly bodies continue to perform their revolutions; and when any enemies attack us from the interior they also shall be considered as enemies of the Company. I request from the Company men and powder, shot, arms large and small, also money for the purpose of carrying on the war, and when the business is settled I will repay the advances: should these propositions be considered proper and acceptable to the Governor General, he may send a confidential Agent to Pulo Pinang to reside; but if the Governor General does not approve of the terms and conditions of this engagement, let him not be offended with me. Such are my wishes to be made known to the Company, and this Treaty must be faithfully adhered to till the most remote times."

"Written on Tuesday 24th Shawal, 1199."

The Supreme Government, in accepting the grant, Mr Anderson says, acquaints Mr Light that:—"It has been resolved to accept the King of Quedah's offer to the Company of the harbour and Island

of Pinang. This Government will always keep an armed vessel stationed to guard the island of Pinang and the coast adjacent belonging to the King of Quedah. The Governor General and Council, on the part of the English East India Company, will take care that the King of Quedah shall not be a sufferer by an English settlement being formed on the island of Pinang."—And Sir John Macpherson the Governor General replied to the King as follows:—

"Your friendly letter containing a grant of Pulo Pinang to the Honorable Company was delivered to me by Captain Francis Light the 6th February 1786. Captain Light also made known to me the requests of my Friend and Brother, which I having the interest and friendship of my noble Friend at heart, have already transmitted to England and the Honorable English Company. I have likewise ordered a ship of war for the defence of the Island and protection of the Coast of Quedah."

The Governor General then proceeded to record his sentiments in a Minute as follows:—"The Grant of Pinang seems, in fact, to have been procured by the influence of the principal officer of the King of Quedah, with a view to secure himself a place of retreat against his numerous enemies, and the ostensible object of the King himself in making the Grant originated in the idea of supporting his own independence by the protection of the English; and his attachment to us will either be strengthened or changed into animosity as that protection is granted or withheld. This protection however cannot be effectually given without involving us in disputes with the Burmahs or Siamese, the latter of whom are the most powerful."

In all this, as in all else that we derive from Mr Anderson, there is nothing to indicate a personal alliance between the King and Captain Light; and yet, on the other hand, there is nothing that positively negatives it.

We are, then, not wholly debarred the indulgence of conjecture in the domain of the romance of history.

Canton.

G. N. Jr.

MANDARIN. (Vol. 2, p. 175.—Your Correspondent J. A. B. quotes and supports Dr. Williams' derivation of this word from the Portuguese *mandar*, to command, rule. I translate the following from Prof. Schott's *Entwurf einer beschreibung des chinesischen litteratur*, p. 57: "We first received the word *mandarin* through the Portuguese navigators: it is however no more Portuguese or Spanish than Chinese, but is the Sanskrit *mantrin*, counsellor (from *mantra*

counsel), which, with a multitude of other Sanskrit words passed over very early to the Malays, amongst whom even now it means a high dignitary. Now since those Portuguese discoverers became acquainted with Malays earlier than with Chinese, it is easily explainable that they should choose a word in use amongst the Malays in order to designate a Chinese official (官 *Kwan*, 官夫 *Kwan fu*). All that they did was to make the word easy of pronunciation by the insertion of a new vowel and the softening of *t* into *d*. Hence it receives the appearance of coming from *mandar*, to command: but a commander is called *mandador*, and never *mandarin*."

December, 30th 1868.

ERIC.

[TWO UNANSWERED QUERIES OF THE 1ST VOLUME.—Although so long a time has elapsed since the queries here noticed were put forth, still the following answers may perhaps be acceptable, even at the beginning of the third volume.]

MOHAMMEDAN MOSQUE AT CANTON (vol. 1, p. 7.) A description of this mosque will be found in the 30th vol. of the *Kwangchow-fu Chih* 廣州府志, the text of which has been made the foundation of an interesting account by Dr. S. W. Williams which was published in the Chinese Repository, vol. 20, p.p. 77-84. The tomb adjacent to it is commonly called the *Hiang Fun* 響墳, or Echoing Tomb, from the peculiar effect produced by its domed ceiling. In the account in the *Kwangchow-fu Chih* it is stated that Mohammed, king of Medina, sent his maternal uncle Suhapa, or Suhapassai to trade in the Eastern Land (東土).

He built the *Kwang Tu* 光塔 or Plain Pagoda, and the *Hwai sheng Sz* 懷聖寺 within the city of Canton, and soon after died. This tomb was erected over his remains in the 3rd year of *Chêng kwan* 貞觀 of the Tang 唐 dynasty (A.D. 629,) and has been cared for and kept in repair by the successive generations of Mohammedans who have lived at Canton to this day.

It is worthy of note that the name *Chi hui Ti* 赤泥帝, denoting the Emperor of China, occurs in an inscription on a tablet in the Mosque E. C. TAINTOR.

THE CENSORATE IN CHINA.—(vol. 1, p. 56, and vol. 2, p. 42.) In answer to the first of these queries, it is to be said that the Censorate as it exists in china undoub-

dedly had its origin in China, and its gradual growth to its present form and organization can be traced from an early period. The title *Yü shih* 御史, still used to denote the members of the censorate, is first met with as far back as the Chow 周 dynasty. In the time of the Ts'in 秦 dynasty (B. C. 249 to 202) there was established an officer entitled *Yü-shih-ta-fu* 御史大夫, who ranked as the second official in the government, the highest being the *Cheng siang* 丞相, corresponding to the later *Tsai siang* 宰相. The title established by the Ts'in was continued during the Han 漢 dynasty, and later, and in the 3rd year of *Sui Ta yeh* 隋 大業 (A.D. 607) it was changed to *Yü shih tai* 御史臺. This again was maintained, with interruptions, through the Tang 唐 and Sung 宋 dynasties to the time of the Yuen 元, where, under *Shih Tzu* 世祖 or Kublai Khan, we find the distinctive characteristics of the office clearly laid down, *Hungwu* 洪武, the first of the Ming 明 Emperors, in his 13th year (A.D. 1380) abolished the title, and two years later established in its stead the *Tu cha yuen* 都察院, the institution which is now commonly known in English as the Censorate.

Sometimes coëxistent with and sometimes existing in place of the above office, there are found under various dynasties two institutions of similar character, called the *Chung-shu Sheng* 中書省 and the *Chu mi Yuen* 樞密院. The former dates from early times, and the duties attached to it seem to have been of a more varied and comprehensive character than those of the Censorate as now defined, including these latter among others. The second title dates from the Tang dynasty. While closely resembling in some of its functions the present *Tu-cha Yuen*, it was nevertheless a military organization, and as such had the supervision and control of the army and the military affairs of the country. The office conferred on Marco Polo by Kublai, as stated in the *Yuen Shih* 元史 was *Chu-mi Fu Shih* 樞密副使 i. e. Deputy or vice *Chu-mi Shih*.

It may not be uninteresting here to com-

pare briefly the powers and duties of the censors in China with those of their prototypes in the earlier periods of Roman history, their resemblance to whom has given them their English name. The functions of the Roman Censors were threefold, thus: 1st. the taking *census*, or register of the citizens and of their property, originally their sole duty; 2nd. the *regimen morum*, or regulation of the morals of the people; and 3rd. the administration of the finances of the state, which included the regulation of the taxes, of the revenues derived from the public lands, mines, &c., and also the supervision of the public works, as roads, bridges, aqueducts, temples, and public edifices generally. The second of these functions, which was the most absolute and irresponsible of the three, was the one in which their powers are analogous to those of the Chinese Censorate. Here however a difference appears. The power of the Roman Censors, like the Chinese, did not include the actual punishment of public crimes which came under the cognizance of a civil magistrate and were punishable by law; but, unlike the Chinese, it extended to the private life of the citizens, and for such misconduct as neglecting to cultivate one's fields, carrying on a disreputable trade, ill treatment of one's family, extravagance or contracting debts without cause, bribery, cowardice in war, and above all violating one's oath, they could inflict a sentence of *ignominia* which, in the stigma that the very word conveys, has not lost its force to the present day. The duties of the Chinese Censors on the other hand seem to have been confined, except in rare instances, to the investigation and censoring of the public acts of the officials, not omitting that unique feature, the liberty to criticize and condemn the conduct of the Emperor himself. In the Roman system the dignity of a Censorship was inferior only to that of a Dictatorship, and the immunity of the censors from responsibility for their decisions was almost absolute; while the disgrace or punishment of Chinese censors for plainness of speech in rebuking Imperial follies has been by no means an uncommon occurrence, and reflects a well deserved credit on the sufferers for candour and fidelity to their trust. It is scarcely to be expected however that such self-criticism is often deliberately and knowingly incurred, from conscientious motives, at least in these degenerate days. Gibbon narrates that the Emperor Decius, conscious that the rapid decline of the Roman greatness could be checked only by restoring public virtue, endeavored to this end to revive the office of censor, which had lain

neglected since the days of Titus, and urged the acceptance of the post on his distinguished subject Valerian, the future Emperor; but the latter urged the magnitude of the trust and the incurable corruption of the times as reasons for declining the perilous honor. We read, however, of no Chinese Valerians—shall we then conclude that the acceptance of the office of Censor in China does not involve, a denunciation of all the official vices which shall come within one's cognizance, or that the corruption of the times in China has not yet reached the incurable stage?

It may be well in conclusion to note that the *first* of the three functions of the Roman Censors enumerated above is in China performed by the *Hu Pu* 戶部, or Board of Revenue; and the *third* belongs in its financial features to the same Board, and in its management of the public works to the *Kung Pu* 工部, or Board of works. The jurisdiction of the Chinese Censorate over capital criminal cases, and appeals from the provinces, which it exercises in conjunction with the *Tung-chêng Sz* 通政司 and the *Ta-li Sz* 大理寺, (or Courts of Representation and Appeal, as they have been called,) was not a part of the Roman organization. The prominent feature of both institutions, and the one which not only causes their resemblance to each other, but also distinguishes them from any institution in the governmental systems of other nations, ancient or modern, is the authority which it conveys of officially criticizing and passing censure upon the public or private conduct of their fellow-countrymen.

E. C. TAINOR.

THE POLO TEMPLE NEAR WHAMPOA. (Vol. I, No. 11, p. 169.) Some information on the query relating to this temple has already been given in the last number of *Notes and Queries*. I have discovered that there are two traditions giving different histories of the image of the foreigner in question. These are both related in the 羊城古鈔 (Yang ching ku chao.) A trading vessel from the Polo (波羅) country, it appears, was at anchor near the site of the temple, and while one of the foreigners belonging to it, named Taki ze kung (達奚司空) was one day engaged planting two pine apple seeds on shore, a storm arose, to escape which the others hastily set sail, leaving him on shore. There he stood gazing through his tears at the fast receding vessel, and in that attitude he

continued until he perished. His body was found by the people of the neighbourhood, by whom it was enamelled and clothed, and deified. The date of this event is not recorded.

The other form of the tradition asserts that Taki was the brother of the great Bodhidharma, who arrived in Canton from India in A. D. 526, and that Taki having died in China was assigned his present honorable position in the temple by the natives, who decorated his body. It is noticeable that in both the traditions the image is said to be the real body of Taki.

He has not only received these honours from the people, but Royalty has bestowed favours on him, for it appears he was ennobled in the Sung dynasty, though already dead.

There are other images of foreigners in the temples of Canton besides the two mentioned by A. L. In the the 護國寺, a Buddhist monastery outside the East gate, there are no less than four, one of which is particularly noticeable from the perfect European features and form of the dress represented; and I can only account for its presence on the supposition that it has been copied from some European picture.

A. F.

THE INTRODUCTION OF THE CUSTARD APPLE. (Vol. 2, p. 140.)—Specially invited, after the October Number had appeared without any reply to the query of "Botanist," I offered, in a suggestive sense in the November issue, some considerations for regarding the Custard Apple grown here as a variety derived from the species, *ANONA cherimolia* or *chirimoya* of Peru and Mexico and as brought thence, therefore, at a somewhat remote period, as we have the authority of Crawford the Pine Apple was.

As the—hitherto regarded high—authority of Crawford, as well as my poor opinion, is called in question by the Botanist *par excellence* of China, I owe it to the Readers of Notes and Queries to state more explicitly the grounds of my belief,—whilst pointing out also that the learned Doctor has evidently misread what I did say, as from Crawford.

Having voyaged as supercargo from China to Peru three times in 1834 to 1837, and greatly enjoyed the delicious Chirimoya at Lima, I had long ago,—with the remembrance of its lusciousness still fresh,—formed the opinion that the Custard Apple here grown was a degenerate offspring of that plant: So that, when,—on being requested to reply to the query,—I found the testimony of Crawford so far corroborative of

my previous impression, I felt warranted in stating it, as at least throwing the light of probability upon the question.

Dr. Hance says of the Chirimoya:—"It is readily distinguishable from the other species by its fruits, and by the leaves being velvety underneath."—But of what other species is he speaking? Undoubtedly these differences mark its distinction from the Custard Apple of the West Indies the *ANONA squamosa*; but the question is whether our Custard Apple is derived from the Peruvian and Mexican species, or the other: And the difference he mentions, without defining, in the fruit, as well as the velvety appearance of the under side of the leaf, seems to be only of the character I had noticed as constituting the degeneracy of the plant here, arising from long transplantation.

I cannot venture to contest any deliberate opinion of so high an authority; but I beg to assure him that, unless my memory is greatly at fault,—as it may be after an interval of 30 years,—the form and structure of the two are the same and, hence, that they are of the same species. The question has become so interesting that I am thinking of sending to Peru for some of the plants: Meantime apologizing for offering what I fear appear only as the sere and yellow leaves of memory.

Canton.

G. N. Jr.

LIFE BOATS IN CHINA. (Vol. 2, No. 12, p. 190.)—Your correspondent K. omits to mention that the life boats at Chinkeang have an actual monopoly of the carrying passengers across the Yangtze in bad weather, no boats but theirs being *allowed* to cross the river when the society's danger flag is flying. A.

CHARACTERS FOUND IN AN IDOL AT PEKING. Vol. 2, No. 11, p. 170.—In the absence of a better scholar coming forwards with a translation of the inscription communicated by A. L. it may be worth while to state that the characters in question are unmistakeably Tibetan, as a glance at the Alphabetum Tibetanum will show.

FR. A. A. GEORGI.

EREMITA AUGUSTINIANUS.

Literary Notices.

HWA TSIEN KI. THE FLOWERY SCROLL. A Chinese Novel. Translated and Illustrated with Notes by Sir John Bowring, L.L.D., F.R.S.; late H.B.M. Plenipotentiary in China; President of the Chinese Branch of the Royal Asiatic Society; Phra Maha Yesa of Siam, &c., &c. London, Allen & Co., 1868.

No more unpleasant duty can devolve

upon the occupant of a judicial bench than the necessity of passing sentence upon some aged offender—some hoary habitué of the dock who, although warned by repeated experience of legal penalties, and amply garnished with the means of passing his remaining days in safe obscurity, is still possessed by too irresistible a hankering for unlawful indulgences, and who receives time after time the inexorable sentence of a pitying judge. Melancholy as the spectacle is that such a condemnation presents, it is occasionally inevitable in the courts of Criticism no less than in the domain of Law; and although in the realms of literature feelings are less direct, sentiment less concrete than within the precincts of justice, the conviction of an octogenarian well-known offender is still a task that the sternest critic cannot discharge without a painful feeling of reluctance. A duty of this kind presents itself, we grieve to say, in connection with no less well-known a person than Sir John Bowring, L.L.D., for many years Governor of this Colony, and a linguist of extensive pretensions in regard to many out-of-the-way languages. Hungarian, Polish, Basque and Breton were familiarly taken as completely mastered by the learned Governor, and it was doubtless a source of regret to Sir John Bowring's friends in China that the abstruse studies in European philology with which his leisure was occupied in this country left him no time for acquiring the Chinese language, of which he was well known to have remained ignorant during his whole stay in this part of the world. Great must have been the surprise of Sir John Bowring's intimates on finding a translation of a Chinese novel published as proceeding from his pen; but greater still their consternation on learning that the detective vigilance of the police of literature, regardless of the culprit's venerable age and former approach to celebrity, had impeached the translator on grounds of false personation, and had succeeded in obtaining a conclusive verdict of "Guilty" against the accused in one of the most prominent tribunals. The "indictment" and the "finding" in this trial for literary larceny may be read in the *Saturday Review* for November 21, where it is demonstrated by a very easy process of comparison that the "translation of a Chinese novel" put forward by Sir John Bowring with the evident suggestion of its being rendered *from the Chinese*, is in fact "conveyed" from the translation into Dutch which was published some two years ago by Mr G. Schlegel, an accomplished Chinese scholar in the service of the Dutch Government, and a contributor to these pages.

We put the lamentable fact on record, with genuine regret; and can only hope that neither the aged delinquent himself nor any other aspirant for a linguistic reputation, will hereafter be misled for the sake of any temporary and fallacious credit, to incur the judgement which in days of such widespread inquiry as the present must infallibly ensue upon daring but indefensible acts of this kind. It is Sir John Bowring's second conviction—may his name have appeared for the last time in the calendar of literary lawbreakers!

[We have received copy of the *Report on the Penang Riots*, but so late that we are precluded from noticing it in this number. Although *Notes and Queries* is in no way concerned with current politics this report throws so singular a light on the secret societies of China that we shall endeavour in our next issue to sketch their constitution as revealed in the most interesting publication to which we allude.—ED. N. & Q.]

BOOKS WANTED.

The following numbers of the Chinese and Japanese Repository, viz: vol. 1, No. 11, for May 3rd, 1864; vol. 2, No. 13, (July or Aug. 1864,) and all subsequent issues except Nos. 14 and 16. Address, stating price, T. (1) care of Editor of *Notes and Queries*.
 "Williams' Tonic Cantonese Dictionary," \$18 offered for a copy in good condition. Apply to "T. (2)," care of Editor.
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 "Callery's Systema Phoneticon Scripturæ Sinicæ, Macao, 1841"; "Penal Code of China, by Sir G. T. Staunton, London, 1810."
 Address Rev. G. Piercy, Canton.
 A good Portuguese-English Dictionary, price not to exceed \$5.00.
 Address A. B., care of Editor *Notes and Queries*.

A pamphlet on vaccination, by Dr. Alexander Pearson of Canton. In English. Loan will oblige if not to be had otherwise.

Address A. Lister, Esq., Hongkong.

Comte de Gobineau's "Residence in Persia."

Address W. F. M., care of Editor *Notes and Queries*.

"Crawford's descriptive Dictionary of the Indian Islands and adjacent Countries."

Address G. Minchin, Esq., Imperial M. Customs, Foochow.

ERRATA.

VOL. 2, p. 168, column 1, line 5 from the bottom, read Sung for Tung. On the same page, column 2, line 39, read pantheon for portion, and on line 40 read derived for divine. On the following page, column 1 line 4 read Hoklos for Hakkas, and on line 30 read religions for religion. On page 175 column 2 line 35 read 卅 for 元, the same correction to be made on line 38.

Notice to Correspondents.

With the present number an Index and Title Page for the second volume is issued. A limited number only of complete copies of this volume being on hand early application is necessary to ensure orders being fulfilled.

Contributors are requested invariably to head their Replies with a reference in brackets to the No. and page of the Query answered by them.

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TABLE OF CONTENTS.

NOTES :—Judicial Oaths for Chinese, 17—
Chinese Figs, 18—Quail Fighting in
Canton; The Great Bell of Canton, 22—
The 四市 of Kwangtung; Vox
Hebrida; Das System der 八卦 (Pa
Kua), 23.

QUERIES :—English and Chinese Names
of Plants; Siam Root; Sumbal Root,
25,—Sulphuret of Antimony; Annuities
in China; The word "Pylong"; The
Legend of Chang-ngo; Derivation of the
terms Su 蘇 and Mo 摩; The Cha-
racter 閏; Sharks in Hongkong; Her-
nia in China, 25—The Grammatical Va-
lue of the Character Jen 人, 26.

REPLIES :—The Buddhist Rosary and its
Place in Chinese Official Costume, 26—
Characters found in an Idol, 28,—Chi-
nese Official Ranks, 29—Henna in China;
The Term Ambalang; Introduction of
the Custard Apple; Koxinga's Name, 30
—The Fung 楓 Tree, 31.

BOOKS WANTED,..... 32
NOTICES TO CORRESPONDENTS,..... 32

Notes.

JUDICIAL OATHS FOR CHINESE.

The following extract is from an article
in the *London and China Herald* of some
weeks back, reviewing a communication
from Mr Chisholm Anstey to another paper,
on the practice of administering oaths to
witnesses in China, and to Chinese wit-
nesses in England :—

"Mr. Anstey declares that the ceremony of
breaking a saucer and telling the witness that in
case of perjury "his soul" (it used to be his body,
but "soul" was regarded as a more pious expres-
sion,) "would be cracked like the saucer" is a
proceeding as idiotic in the eyes of a Chinaman as
in the eyes of an Englishman. He shows, indeed,

by an investigation which we have not room to
follow out, that the form was originally adopted on
the strength of a cock and bull story told by one
Antonio at the Old Bailey in 1804, on the
prosecution of a man named Alsey for stealing
money from a Chinese. The form was completely
unknown, and never used in China itself. In the
treaty ports they used at one time to burn "paper
of imprecation," which, says Mr. Anstey, always
made the Chinamen laugh. The consequences were
at once so absurd and injurious that in the years
1856 and 1857 all judicial oaths were abolished
by a Hongkong ordinance, a warning as to the
temporal penalties of perjury being substituted for
them."

Most people will agree with Mr Anstey
that the practice of swearing Chinese is sur-
rounded with difficulties and absurdities.
In fact judicial oaths everywhere are liable
to this objection—that the timid and con-
scientious would speak truth without them,
whilst the more hardened and profane
classes habitually perjure themselves. It
is not only the Chinamen that are made to
laugh. In the Hongkong courts the admini-
stration of the oath is quite a study. Old
hands rattle it over very glibly and have
done with it, but newly-caught witnesses
have often to be badgered a good while be-
fore they will repeat after the interpreter.
I have seen cases in which the united efforts
of two linguists could not drive into the
desperately stupid head of a witness that
he was to repeat after them; he got each
time to a certain point, then broke down
and commenced a disquisition. Another,
after much bullying, recited the formula in
so extraordinary a dialect, that the magis-
trate exclaimed "Tell him to say it properly,
tell him I'll fine him if he doesn't say
it properly"! Other witnesses, generally
old women, interpolate running comments
on the oath as they say it, the effect of which
is irresistibly ridiculous, and I have once or
twice asked dense specimens of the moun-
tain-booby (山獨佬) if they understood
what they had been saying, and was an-
swered that they didn't understand a word

of it. In fact the only use of the oath would seem to be, that its administration paves the way for a legal indictment for perjury if necessary.

The real source of the difficulty is the absence of any such oaths from the courts of China, where the bamboo serves as a much more efficient, and I believe popular, means of getting at the truth. Mr Anstey however asserts that swearing is unknown in China, and "contrary to the principles of Buddhism." That is what I should like to find out. Sir John Davis in his translation "The fortunate Union," renders the exclamation 柯彌佗佛 into "*I swear by the great god Fo,*" and further remarks, that the speaker is made to swear by Buddha, as a sign of his illiterate and contemptible character. It has seemed however to the writer that the exclamations "Buddha" and "Amidha Buddha" in novels are only about equivalent to our "Good Gracious," and the like.

Then again, there are the oaths of the secret societies, which consist of a formula and a ceremony, part of which is drinking a mixture of wine and blood. Perhaps some contributor to *Notes and Queries* will throw some light on these.*

May we fairly apply Archbishop Trench's argument, that where the word exists the thing must also exist? Now the word does undoubtedly exist, and I think not wholly as a consequence of intercourse with Europeans. "Will you swear it?" and "I will swear to it" (肯誓願) are expressions understood by the most newly-caught Chinaman. I myself too have heard Chinese appeal to Heaven and Earth to attest the truth of what they were saying.

Mr Anstey's correctness is open to doubt when he says that the ceremony of breaking a saucer is not known in China. There are at least the three following modes of swearing, well known to the Chinese; the first two are used for trivial matters the third for graver occasions.

(a) Breaking a teacup, with the formula 碎如此杯 'may I be smashed like this cup.'

(b) Blowing out a candle with the formula 死如火滅 'may I be extinguished like this flame.'

(c) Cutting off a cock's head with the formula 死在刀下 'may I die under the knife.'

[* A Paper on the secret societies of the Straits Settlements and Penang has been unavoidably postponed.—Ed.]

I have never seen the first two forms, but have seen the last, which is preceded by an imprecatory prayer to the idols of the Temple where it is performed, and the burning of the statement to be attested, written on yellow, and enclosed in the ordinary ceremonial paper. I can testify from experience however, that the decapitated cock in nowise prevents the telling of most audacious lies. It is said that this form of oath was once in use in Hongkong, and the cocks were the perquisite of the usher of the Court!

It is more surprising however to find Mr Anstey in error about the present administration of oaths in this Colony. Will there ever appear in any English Paper or Print a statement about Hongkong which is not a tissue of mistakes and absurdities? The declaration at present in use is *not* 'a warning as to the temporal penalties of perjury,' it is a translation of the declaration which would be required of Quakers, Mahomedans and other people who will not swear, viz: "I, A. B. do solemnly and sincerely declare that the evidence I am about to give shall be the truth, the whole truth, and nothing but the truth." The translation, or rather adaptation, runs thus "清心將所之眞事盡講 (據實直說) 並無虛言." The four syllables in brackets are sometimes omitted. L. C. P.

CHINESE FIGS.

The scope of this note is not intended to embrace all the species of the genus *Ficus*, but only the ostensible figs of the general observer,—figs, in fact, from a Chinese and popular point of view, and not figs in a botanical sense. The common banyan which so frequently adorns our road-sides and affords a deep and pleasant shade from the tropical sun; the sacred peepul or bo-tree; the India-rubber tree, the sycamore, and other well known trees, are species of the genus *Ficus*—are botanically figs—as any person may see by bisecting one of the fruits, which, in the case of the banyan, are abundantly borne during most seasons of the year, and noticing the similarity of its internal formation to that of the common fig; but such are not the figs to which this note refers; it is confined to those trees whose fruits, in a popular sense, would at once strike the most casual observer as being manifestly figs, by their similarity of appearance to the fruit which appears on our own dessert tables, and this, indeed, is the particular fig to be chiefly referred to in the following note.

young children, both boys and girls, were made to wear clothing with fringes, to which small silver bells were attached, as a charm to ward off the evil influence.

The size and weight of this bell have never been ascertained, but they are undoubtedly very considerable. As is tolerably well known, the impression that disaster would result from the bell being struck is deeply settled in the minds of the Cantonese, and the conviction was naturally strengthened by the shot which was (intentionally) aimed at this prominent mark during the bombardment of Canton in 1856, when a fragment was broken off from its lower rim.

MEI HWEI-LI.

THE 四市 OF KWANGTUNG.

The 四市, or four markets, of the above province, whose praises would-be elegant Cantonese writers are fond of recording both in prose and verse, are those of Fati (花地) near Canton, noted for its flowers, the medicinal plant markets of Choo Shan (珠山) and Lo Fow Shan (羅浮山) in the 合浦 District, and the Tung Koon (東莞) market for sale of fragrant herba.

FATI.

VOX HIBRIDA.

In Banca the term "Ma-li" or "Ma-tzè" 馬仔, is used by the Hakka Chinese, instead of 餉 shòng, to denote the words rent, duties paid to government, etc. This in Malay is *beja*, which has been transcribed by the Fuhkien-Chinese in Java 馬仔 *bé-a*, according to their pronunciation of these characters, which have been copied afterwards by the Hakka people in Banca and made hybridous by pronouncing them "Ma-li" or "Ma-tzè," which they believe now to be pure Malay. Another term of the same origin is used in Borneo; the chiefs of the Chinese there are entitled "Captain" (from the Portuguese *Capitão*, headman appointed by Government) and the oldest of them are called "Old captain" or in Malay *Capitan toowa*, which the Fuhkien Chinese originally transcribed in their language 甲必丹.

大 *Kap-pit-tan-tôa*, but is pronounced at present by the Hakka-Chinese, who succeeded afterwards, *Cap-pit-tan-thát*, or abbreviated "Kap-thái," and is of course misunderstood.

Banca, December 1868.

J. A. B.

DAS SYSTEM DER 八卦 (PA KUA.)

(Continued.)

'Die sichtbaren Formen oder Vorstellungen der unbestimmten Veränderungen, Transmutationen und Combinationen, welche in der Natur durch Verbindungen des Yang und Yin oder der männlichen und weiblichen Form der Materie vorkommen und von denen Glück und Unglück gewissagt werden kann,' werden durch Siang (象) bezeichnet. Ihre Anzahl beträgt vier, nämlich:

T'ai yang (太陽,) das grosse männliche Princip.

Schao yin (少陰,) das kleine weibliche Princip.

Schao yang (少陽,) das kleine männliche Princip.

T'ai yin (太陰,) das grosse weibliche Princip.

Die Aufstellung derselben in diesem Systeme bezeichnen wir folgendermassen:

太陽	少陰	少陽	太陰
— — —	— — —	— — —	— — —

Diese Linien entstehen durch Verdoppelung und Verwechslung derjenigen, welche die früher erwähnten beiden Principia bildlich darstellen.

Es folgen darauf die Pa Kua, diese sind:

乾 C'hiên, die Himmelmaterie, das gebärende Princip, der Aether;

兌 Tui, der Dunst, folglich die aufsteigende Macht des Wassers; C'hiên und Tui stammen von T'ai yang ab.

離 Li ist das Feuer, Licht, Hitze, die thätige Kraft;

震 Tschên, der Donner, feurige Entzündung; von Schao yin sind Li und Tschên erzeugt, während

巽 Hsün, der bewegende Factor der Winde und

坎 K'an, das flüssige Element oder Wasser, von Schao yang herrühren; endlich sind noch

艮 Kên, die Berge, die Festigkeit oder Unbeweglichkeit, der Factor, welcher eine Bewegung aufhältet, und

坤 K'un, die Erde, die Materie der Erde, Das Princip der Veränderungen, welche beide Kua von T'ai yin abstammen.

Man sagt auch: C'hiên ist Yang und K'un ist Yin, oder ersteres der Himmel, letzteres die Hölle.

“Die Benennungen feucht, leicht, heiss, steif, biegsam, kalt, schwer und trocken werden den acht Diagrammen auch gegeben, und mit Anwendung der acht Compasspunkte liefern sie das Material einer cabbalistischen Logomantie.”*

Die Aufstellung der 八卦, deren Linien durch Verdreifachung jener der vier Siang entstehen, beruht auf folgende chinesische Regeln:

乾三連 C'hiên san liên, C'hiên hat drei Verbindungen.

坤六斷 K'un liêu tuan, K'un ist in sechs Abtheilungen.

震仰盂 Tschên niang yü, Tschên hat die Form eines nach oben gerichteten Gefässes.

艮覆碗 Kên fu wan, Kên hat die Form eines nach unten gerichteten Gefässes.

離中虛 Li tschung hsü, Li ist in der Mitte leer (getheilt).

坎中滿 K'an tschung man, K'an ist in der Mittevoll.

兌上缺 Tui schang tsch'hué, Tui ist nach oben gebrochen.

巽下斷 Hsün hsia tuan, Hsün ist nach unten getheilt.

Bezeichnen wir das eben Angeführte durch Linien, so ergibt sich folgende Zeichnung:

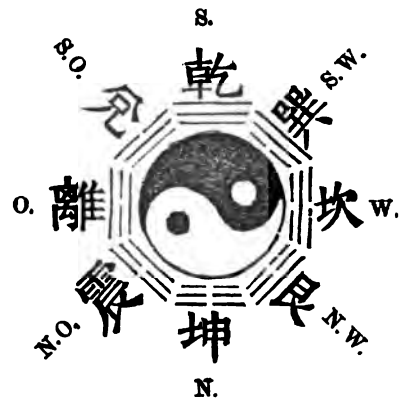
乾	坤	震	艮
— — —	— — —	— — —	— — —
離	坎	兌	巽
— — —	— — —	— — —	— — —

Diese acht Diagramme können durch Combinationen bis zu 64 vermehrt werden, welche durch Hinzufügung von 24 über einander gestellten Linien 16,777,216 Veränderungen hervorbringen können.

Es giebt zwei Arten von Aufstellung dieser Pa Kua: 1. die eigentlich ursprüngliche von Fu-hai oder Siên tiên pa kua (先天八卦) und 2. die Aufstellung von Wen-wang oder die spätere Hou tiên pa kua (後天八卦); doch die gewöhnlichere und mehr im Gebrauche ist die letztere.

* Williams' Middle Kingdom.

Sinnbildlich wird Fu-hai's System folgendermassen bezeichnet:



Das yin oder weibliche Princip ist durch die dunkle Hälfte (陰 yin, schattig, dunkel, still, todenähnlich, u.s.w.) des Kreises angedeutet, während die hellere Hälfte desselben das yang Princip (陽 yang, glänzend, lebhaft, u.s.w.) vorstellen soll; T'ai yin und T'ai yang werden durch dasselbe bildlich dargestellt. Schao yin ist der kleine dunkle Kreis im Yang oder T'ai yang und Schao yang der kleine hellere Kreis im Yin oder T'ai yiu.

JOSEPH HAAS.

(To be Continued.)

Queries.

ENGLISH AND CHINESE NAMES OF PLANTS.—What are the English botanical names of the following Chinese plants?

Nu-tseng 女貞.

Tung-chin 冬青.

T'ien-chü 甜楮.

Sway-lah-ü 水蠟榆.

All these are said to be fed upon by the Wax-insect.

What are the Chinese names of Datura stramonium, Cordyceps (Spöria) sinensis, Hibiscus abelmoschus (seeds)?

F. P. S.

SIAM ROOT.—What is the Chinese name, and botanical source, of "Siam root," a remedy used in the south of China for ring-worm?

F. P. S.

SUMBAL ROOT.—Is Sumbal Root to be met with in China; and what is its Chinese name?

F. S. P.

us on this point. Such mention as I have above quoted from Chinese works, seems to point to an ancient and extensive intercourse between China and Western Asia and possibly the Levantine nations of Europe, and to render questionable the theory which attributes to the early Portuguese and Dutch navigators and settlers the introduction of so many of the present productions of China which are of foreign origin.

Having thus disposed of the edible fig *par excellence*, I propose now to refer to three other figs of Chinese authors; in the Pun-ts'ao they are treated, to borrow botanical phraseology, as *species* of the genus Wu hwa kwo or flowerless fruit, while in the Thesaurus, in the absence of any declared or even implied generic association, the reader is left to himself detect their analogy with that tree.

The 文光菓 Wén kwang kwo, a name which in the absence of any clue it is impossible to translate except conjecturally, is described as being in appearance like the true fig, the fruit ripening in the fifth moon, and tasting like a chestnut; it comes from 景州 King-chow. On such imperfect data I am unable even to guess at its identity.

The 天仙菓 Tien-sien-kwo, or angelic fruit, is described as a tree eight or nine feet high, with leaves like the lichi, but smaller; it is flowerless, and the fruit is like a peach in appearance, very sweet, and ripening in the sixth or seventh moon; the fruits are borne abundantly in clusters on the branches. In reference to this tree, a Chinese poet says:

On the branches, old and young,
Fruits in plenty, flowers none,
Like to honey, sweet in savour,
Held by epicures in favour.

Thunberg, in his *Flora Japonica*, after explaining that the Japanese book-nomenclature of trees is borrowed directly from the works of Chinese naturalists, identifies the fig tree of this name with the *Ficus Japonica*, Bl., but this tree is unknown to me, and I am consequently unable to verify the identification.

The third species, or subsidiary fig, is called 古度子 ku tu taze, a name quite untranslatable without a clue, and possibly of foreign origin. This tree I am likewise unable to identify with any species known to me. It is said to have leaves like the chestnut tree, no flowers, and to produce fruits, growing from the branches, as large as a pomegranate; they are of a pink colour and acid flavour, and are cooked and eaten

in rice-dumplings (粽 tsung). This tree is said to grow plentifully in the Kwang provinces, and the milky juice of the fruit to be used in the 熙安 Hi-ngan district as a charm for the acquisition of wealth and male heirs. If the fruits of this tree, it is observed, are not cooked within a few days after being gathered, they become full of insects which perforate the rind and fly away. This apparently strange assertion is curiously coincident with the fact that in the fig countries of the Mediterranean, certain wild figs are full of a species of insect (cynips) like a gnat, which on development of their wings quit the place—i.e. the fig—of their birth, and are encouraged by the fig cultivators to enter the cultivated figs, which in consequence of their presence develop to a larger size, or at least mature more rapidly; during this process either the cultivated fig on the entry of the insects, or the wild one on their departure (I forget which) is perforated by them, as is narrated of the Ku tu taze.

Placed amongst the "flowerless fruits" in the Thesaurus, though I see no mention of it in the Pun-ts'ao, is a fourth species, the 藥多樹 P'an to shu, which is described as producing numerous flowerless fruits growing from the trunk and branches, from base to summit. This is the case with several species of *Ficus*, and markedly so with *F. hispida*, L. a common tree in South China, and throughout India. The local name in Canton for the *F. hispida*, L. is 牛姆脾 Niu ná-nien or cow's milk, in allusion to the milky juice which exudes from this tree when wounded, a characteristic which however appertains to all the species of fig. Without further evidence I must leave it an open question whether the P'an to shu be referable to the *F. hispida* or not.

In the October number of *N. & Q.* for last year, a correspondent gives 愛玉 ok-gue (according to the orthography of the correspondent, which is perhaps identical with aw-keo of Mr Swinhoe, in a paper by Dr. Hance in *SEEMAN'S Journal of Botany* 1866, p. 54) as the local Formosan name of a wild species of fig. This is undoubtedly, as determined by Dr. Hance (*N. & Q.*, November 1868), the *Ficus stipulata* Thbg., though Mr Swinhoe's specimens were *F. pumila* Thbg., a species which some botanists combine with the former; for our present purpose, for which outward resemblances are more important than structural affinities, these two may be safely considered as of the same species. The

name Ok-gue appears from K.'s statement to have been given by a herb-dealer, a class of people who, in my own experience, are utterly untrustworthy, and useless in questions of nomenclature except as bearers of collateral evidence. I can trace no connection between the fruit of the *F. stipulata* and the name ok-gue; but the same fruit is sold in the same way in Canton, and is variously styled 木饅頭 vulgarised into

木文頭, and other names more or less manifestly borrowed from the true fig. The name 貧婆 given by Dr. Hance (N. and Q. November 1868) is most probably through error substituted for 懶婆 (characters with exactly the same sound in Cantonese, and, I am informed, connected with the representation of Sanscrit sounds), which however is the name of the fruit of *Sterculia nobilis* and *S. lanceolata*, trees entirely different from figs.

These observations on the Chinese figs lead to no very satisfactorily definite conclusions as regards identification of species, but it may be useful to append the following summary of the matter as it stands at present, in the hope that other correspondents may add to or correct it.

Ficus carica L. the common edible fig is most commonly known as the 無花果 or flowerless fruit, but this name is sometimes used in a generic sense. The synonyms of the 花無菓 in its specific application are as follows:—

映日菓, =fruits of the rising sun.

優曇鉢, =of Sanscrit origin.

庭珍, =of Levantine origin.

阿駟, =of Persian origin.

蜜菓, =Syrup, or honey fruit.

木饅頭, =tree dumpling.

Employing 無花果 in a generic sense, the remaining species are:—

文光菓, =not identified.

天仙菓, =angelic fruit; identified by Thunberg with *F. Japonica* Bl., but identification not verified; fruits edible.

古度子 =not identified; fruits infested with cynips. Name probably of foreign origin.

藥多樹 =probably *F. hispida* L. the local Cantonese name for which is 牛

蟬脾

愛玉, a local Formosan name for *F. stipulata* Thbg. and *F. pumila* Thbg. which requires further elucidation; the same plants in Canton are known by names borrowed from the *F. carica* L.

In conclusion I have to ask the indulgence of botanical readers for having employed such words as genus, species, fruit, &c., in an untechnical sense; my aim has been to be understood by the general reader, and more particularly by Chinese scholars many of whom may have no knowledge of botany; my apology to botanists would however be more necessary were they agreed among themselves as to the definition of what constitutes a species or a genus.

Canton.

THEOS. SAMPSON.

QUAIL FIGHTING IN CANTON.

In the section of the 番禺縣志 (Gazetteer of the Pwanyü District) describing the popular customs of the District, two or three paragraphs are devoted to quail-fighting. This practice appears to be a very old one and to have been notorious enough to have given its name to a song (the 鬪鵪鶉.) Quails, on the authority of the Gazetteer, are exhibited for sale in the 魁巷 (Devil Lane) in the western part of Canton, and this is described as so crowded during the height of the sale as to be almost impassible. Good birds, when young, are sold at high prices, and noted fighters will procure even several hundred taels, while the fight itself causes the attendance of a huge crowd and the circulation of large sums of money.

A. F.

THE GREAT BELL OF CANTON.

Inquiries are constantly made by visitors to Canton with respect to the history of the great bell which is seen suspended in the temple of the Five Genii, and as no publication commonly known to Europeans contains any authentic particulars on this subject, the following mention of it, extracted from a native description of the City, may be found interesting. The *Kin Chung* 禁鐘 or "Tabooed Bell," it is here stated, was cast in the beginning of the reign of Hung Wu (therefore shortly after A.D. 1368, or five centuries ago), by Chu Liang-tsu, Prince of Yung Kia, but no [person] was bold enough to strike it. In the *yi-mao* year (of what cycle is not stated) one of the officials ordered it to be struck, whereupon upwards of one thousand infants, male and female, died throughout the city. On this account,

In a note on the *fung* tree in the last No. of *N. and Q.*, I pointed out some of the difficulties attending the identification of Chinese with foreign names of plants; in the present case these difficulties are increased, for we have to contend not only with the indefiniteness of Chinese nomenclature, but also to some extent with the diversities of opinions held by western botanists as to what constitutes a species. In the case of the *fung* tree there was no room for doubt as to the particular tree referred to; but in writing on figs, occasions will be found to arise when there will be abundant room for such uncertainty. I must therefore ask the reader's indulgence if in the confusion of terms my remarks be not so explicit or so conclusive as is desirable.

The common edible fig, *Ficus Carica*, L., is occasionally cultivated as an ornamental shrub, but, so far as my own observations have gone, to no greater extent, in the neighbourhood of Canton; I am informed however that it is grown in the interior of the Province, and the fruit is sold in a preserved state under the name of 饅頭椰

man t'ow lang, or 文頭椰 wén (man in Cantonese) t'ow lang. The tree, and the fruit in its unpreserved state, both in popular language and in books, are styled 無花菓 Wu hwa kwo, or "flowerless fruit," a name the derivation of which is at once obvious. Of the identity of the "flowerless fruit" with the edible fig of Western Asia and Southern Europe, there is no room for doubt; it is in fact the fig *par excellence*, though, as will presently appear, the name is employed by some authors in a more generic sense, much in the same way as an unscientific Englishman would designate as "a kind of fig" any tree whose fruit struck him at a glance as being similar to the fig with which he is most familiar.

The Botanical Thesaurus 廣羣芳譜, after giving several synonyms to which I shall presently refer, states that the fig tree is very easily cultivated; it is only necessary to cut off a branch and insert it in the ground, and it will at once begin to grow, and in three months be covered with leaves; it is a tree of very common occurrence, with leaves like those of the paper mulberry (*Broussonetia papyrifera*); in the fifth moon, without any flowers, the fruits are produced from amongst the leaves (or, to employ botanical language, are axillary, though it is not always safe to give too precise renderings to such Chinese terms) and have the appearance of 木饅頭 muh man t'ow, or tree-dumplings. This

name is no doubt in allusion to the shape of the fig, flat at one end, and conical at the other, of that name which forms an article of food in the North of China; the Pun te'ao in this reference has 水饅頭 or water-dumplings, but the first character is in all probability a misprint. The Thesaurus proceeds to state that the figs are at first green, but when ripe become of a purplish 紫 colour, with a taste like persimmon, but without any stone. The fig tree, our author says, may be grown in any piece of waste land or spare ground around cottages ("every man under his fig tree") and its fruits afford a good reserve against a scarcity of food. The fig is renowned for seven good qualities (七利)

1. The sweet fruit is good for food, and may be eaten in large quantities without injurious consequences, and is especially nutritious to the aged and the young.
2. Like dried persimmons, dried figs may be offered in sacrifice.
3. Unlike most other fruit trees which bear only one crop in the year, fig trees may be completely denuded of fruit in the sixth moon, and another crop will be ready in the eighth or ninth moon; indeed during these months figs are produced in constant succession.
4. Most trees require ten years to grow to full size; the mulberry and peach are quick growers, but they require four or five years, while a branch of the fig tree may be inserted in the ground, and it will produce fruit the same year, and be a large tree the next.
5. The leaves form an excellent remedy for hæmorrhoids. This author does not explain the mode of application, but other works recommend repeated washings with a decoction of the leaves.
6. The fruits, which may be still unripe when winter commences, may be gathered in that state and preserved in sugar or syrup.
7. Fig trees may be grown anywhere where there is any soil at all, and the fruits, either in a fresh or preserved state, afford a valuable resource in case of famine.

Another author says there are tree-dumplings in the metropolis, and they are called flowerless-fruit; he describes the fig as being like a small pear, but hollow; when ripe the fruit is sweet-acid in flavour, and of a light red colour; when used as food they cause eructation; he adds that they are abundant in Kwangtung and are constantly served at complimentary refreshments (equivalent to the wine and cake of foreign visitors), hence the saying "at public entertainments let plenty of Muh man t'ow be served up." In cultivating the fig it is recommended that the young cuttings be

freely drenched with liquid manure, which must be discontinued when growth commences, or the tree will grow lanky and weak; the roots should then, however, be kept constantly moist, and a continual dropping of water near the roots is recommended, as by such treatment figs may be produced as large as a basin (the size of the basin is not stated.) Economically, figs may be saturated with salt, pressed and dried in the sun, and thus preserved for food; the smaller ones may be preserved in sugar or syrup, by which means they may be kept for a long time.

The Pun-ts'ao appears to employ the name "flowerless fruit" somewhat in a generic sense, and says that there are several kinds 種, (or species, if too technical a sense be not given to that word); on comparison with other works, it is evident, that 映日菓 Ying Jih Kwo, which may be translated the fruit of the rising sun, although treated as a synonym in one place, and as a species in another, of the flowerless fruit, is also and specially referable to the common edible fig, *Ficus Carica*, L. This is the fruit, we are told, which in the Kwang Provinces is called 優曇鉢 U-tam-pa; in Persia (波斯國) is called 阿駟 A-ts'u or A-ch'u, the second character being pronounced like 楚 ts'u; and in 拂林國, (sometimes identified with Palestine), is called 底珍 ti-chin; these, together with 蜜菓 mih kwo or syrup fruit, are, according to all authors to whose works I have access, synonymous with *Ficus Carica* L., the common edible fig, and to these synonyms I now ask the reader's attention, before noticing other and less distinctly recognised descriptions of fig.

The name U-tam-pa is applied in the Thesaurus to which I have already referred, as to a distinct species, of which it only says that it is a tree from Shaou-king (a city on the West River, the ancient capital of Kwangtung) with flowerless fruits shaped like a Chinese guitar, but this separation of the u-ta-pam as a distinct species, may be dismissed, with this mention of it, as a local appropriation of a name; for in the Thesaurus, and in the Pun-ts'ao, it is likewise treated as a synonym of the fig-tree proper. The name, though given in these works as that by which the fig is known in the Kwang Provinces, where however, so far as I can discover, it seems to be no longer so termed is manifestly of foreign origin, and I am indebted to a

friend for the information that the expression u-tam-pa is a Chinese reproduction of the Sanscrit word Udambāra, signifying a fig, frequently referred to in Buddhist writings as a symbol of whatever is most desirable and valuable. Wilson, the author from whom my informant derives this information, considers the tree to be the *Ficus glomerata*, but there are such manifest discrepancies between this tree and the Chinese descriptions and plates of the U-tam-pa, that this identification must be in error; I allude to manifest discrepancies which would strike the ordinary beholder, and not to the technical distinctions of the botanist. There can be no doubt, on the other hand, that the U-tam-pa, the Chinese synonym of the Wu hwa kwo, indicates no other than the world-renowned edible fig. The Hindostani word for fig, dum-bar, would appear also to have the same origin.

The name 阿駟 a-tsu is also a foreign word, being, as has been already stated, the name by which the fig is known in Po-sze-kwoh, which is generally supposed to be, if not positively identified with Persia. I am indebted to another friend

for the information that 安駟 an-djiēr is the modern Persian word for fig, and 安-djār the Turkish, all of which are sufficiently close in sound (the letter ʾ in this position being very susceptible, philologists assert, of being dropped) with a-ch'u to justify or at least to strengthen an assumption that the Chinese word really is, as recorded by Chinese authors, derived from the Persian.

Thus far I have written, without doubt in my own mind, of the true edible fig, *F. Carica*. This fruit, though, as is the case with many cultivated plants its native place is not positively known, is supposed to be a native of Persia, and from time immemorial, far back to the utmost verge of historical periods, has formed a most important article of food among the great nations which in that part of the world have successively passed in prominent review across the theatre of the world's history. Generally throughout the Mediterranean coasts and over a large portion of the continent of Asia, the fig has been employed as a symbol of plenteousness, peace, rural felicity and other blessings; and it is interesting to find similar excellencies attributed to it in the writing of the Chinese. Whether its reputation in China is now a matter of history, or whether in the North or other parts of the Empire, it is still valued as an article of food, I cannot say; perhaps other correspondents of N. & Q. will enlighten

HENNA IN CHINA. (Vol. 1, p. 40; vol. 2, pp. 11, 29, 33, 41, 46, 78 and 180).—It appears that the Chinese do not only use the *Henna* for dyeing their nails, but also, substitutes, perhaps in use before *Henna* was introduced from the West. The "Kiun-fang-phu" says that the *Shui-môh-si* (*Ternstroemia japonica* of S. & Z.) blossoms during the summer-months (May, June, July); that it is fragrant like the *Môh-si* (*Osmanthus fragrans* of Lour.), and that it can be used for dyeing the finger-nails. (水木犀夏月開花, 香似木犀可染指甲 *vide* 羣芳譜).

G. SCHLEGEL.

Batavia, February, 1869.

THE TERM AMBALANG. (Vol. 2, No. 12, p. 182).—In reply to the query of "Novice" regarding the word *Ambalang*, I may observe that when foreign vessels first came to anchor at Whampoa, many *tangka* boatmen went on board to sell estates to the sailors, who in turn exchanged some old clothes, etc.; and when the bargain was concluded, the boat-man called out to his men to take all the bargained things and come home, using the Canton expression "ham mai paou lai 咸埋包來" that is "wrap up all and come." The jacks imitated the words, and in hurried speaking to the boatmen for the next purchase, used the term *Ambalang* for "all";—hence it became the word in use. G. M. C.

Foochow, January 20, 1869.

INTRODUCTION OF THE CUSTARD APPLE. (Vol. 3, No. 1, p. 14).—I owe an apology to G. N. Jr. for having, as he has pointed out, carelessly misread the date quoted by him from Crawford for the introduction of the Pine-apple in China, as having reference to that of the Custard apple. I may add, on the authority of the late Prof. Royle (*Illustr. Himal. Bot.* II. 376) derived from native literature, that 1594, the date assigned, is the year in which, during the reign of Akbar, the Pine-apple was first brought to Bengal by the Portuguese.

When I stated that the *Chirimoya* is readily distinguished by certain characters from the other species, I used the italicised words in the singular number, referring, as I think the context will show, to the Custard apple, with which G. N. Jr. confounded it. I can assure him that the fruit met with in Southern China is identical in all respects with the West India "sweet-sop," *Anona squamosa*, now universally cultivated within the tropics, and which no

botanist, so far as I am aware, (leaving out of the question theoretical views of the descent of cognate species from a common ancestor) regards as a modified or degenerate form of *A. cherimolia*. This latter is nowhere under cultivation in Asia for its fruit.* Within the last few years, the species of *Anona* have been submitted to independent critical examination by two botanists of acknowledged ability; viz. in 1859 by Professor Grisebach, of Göttingen, in his 'Flora of the British West Indian Islands,' and by Professor Oliver, in his 'Flora of Tropical Africa,' the first volume of which only appeared a month or two since. Both these writers had at their disposal the vast collections of the Kew herbarium, beyond comparison the richest and most complete in the world;—and they each unhesitatingly recognise the specific distinctness of the plants in question.

H. F. HANCOCK.

KOXINGA'S NAME, (vol. 2, p. 42).—The query of G. M. C. has not yet been answered to his satisfaction; and as accidentally in my reading I discover that the inquiry has a wider historical interest than perhaps the querist thought, I here note the somewhat contradictory accounts of the formidable chief whose origin and career are so interesting to students of Chinese history.

The query pre-supposes that *Koxinga* was of Chinese birth; but a doubt is thrown on this even by the following notice of him by the late Mr. King in the introduction of the 'Voyages of the Morrison and Himmler':—"The first shock to the credit of the Dutch in Japan, is said to have been given by the loss of their settlements in Formosa in 1661. The celebrated *Coxinga* (Kwo-

* I say this subject to correction: my authorities for the statement are, amongst others,—Wight's *Illustrations of Indian Botany*; Hooker and Thomson's *Flora Indica*; Miquel's *Flora Indica Batava*; and Boissier's *Flora Orientalis*: I regret being unable to refer to Blanco's *Flora de Filipinas*, my copy of which perished with many other books at the conflagration of the factories in Canton. The species exists, or existed in 1865, in the Calcutta Botanic Garden (Dr Anderson *Catal. Pl. Calcutta Gard.*), though not, according to Teijsmann and Binnendijk (*Cat. pl. hort. Bogor.* 1866) in the equally large garden at Buitenzorg in Java; and during Dr Royle's superintendence of the Saharunpore garden, he raised it there also. But this is foreign to the question, hundred of exotic plants from all quarters of the globe, many of which are annually lost, being of course grown for ornament or from curiosity in such establishments. As, however, M. Ernst states (*Seemann's Journ. Bot.* 1867, p. 271) that in Caracas *A. cherimolia* is harder than either *A. A. squamosa*, *muricata*, or *reticulata*, there seems no reason why it should not flourish in southern China.

always about him. Each time that he repeated in his heart [the confession] *Na-mo Fu-t'o, Na-mo Da-mo, Na-mo Seng-ka*, he was to pass over one of the beads." Another of the religious writings, called the Sutra of the Rosary, gives a fuller insight into the spiritual efficacy believed to accrue from the frequent repetition of its formulas, and the same work also attributes a higher degree of merit to the prayers repeated in proportion to the costliness of material of which the beads consist. Thus common berries ensuring a twofold blessing, iron beads increase the result to threefold, brass to fourfold, and crystal or other precious substances to a hundredfold in comparison with prayers uttered without such adjuncts. The most perfect rosary is that which contains one hundred and eight beads; the next in order has half this number; and the lowest only twenty-seven, or one quarter of the full amount. That exactly one hundred and eight beads should be required to complete the perfect rosary is a fact which at once indicates the Indian origin of the instrument itself. The number nine and its multiples are of very frequent occurrence in the symbolism of the Hindoos of every creed and sect; and the Buddhists only perpetuate a portion of the Brahminical system in their own manifestation of reverence for these numbers. Sir William Jones has pointed out that "nine is not only one of the lunar cycles, but is considered by the Hindoos as a mysterious number and an emblem of Divinity; because, if it be multiplied by any other whole number, the sum of the figures in the different products remains always nine, as the Deity, who appears in many forms, continues one immutable essence." Thus, to quote a few among the most familiar Buddhist developments of this idea, we have the nine-storied pagoda, the eighteen Saints or Lohan, the one hundred and eight Brahmins who attended on Buddha at his birth, etc. etc. In ordinary Chinese literature, these numerical combinations are constantly met with; and a writer of the 16th century, Lang Ying, in his valuable *Miscellanies* entitled *Ts'i Siu Lui Kao* 七

修類纂, affords a clue to the origin of the whole symbolism by explaining on astronomical grounds the one hundred and eight strokes with which matins should be sounded in a Buddhist monastery. The year, he points out, with its twelve months, twenty-four solar periods, and seventy-two minor divisions, indicates precisely, in its total, the arithmetical progression of the Buddhist books; and as an instance of this

he quotes, moreover, the composition of the rosary. Thus, the bead-roll may be taken both as identified with the Buddhist ritual, and as emblematic in its highest development of the mysteries that in all religions are symbolized by numerical expressions. Turning now to the locality where this "devotional instrument" is held in the highest honour, we find that its conspicuous place in the institutions of Lamaism is recognized by all writers on Tibet. The rosary is an indispensable companion to every ecclesiastic in that land of priests, nor is the costume of an orthodox layman thought complete unless it comprise this reminder and symbol of his belief. A string of beads blessed by the Dalai Lama is thought a priceless treasure by Nepaulese chieftains and by Mongol princes; and among the presents conferred from time to time by the Son of Heaven himself on the heads of the Lamaist hierarchy a costly rosary invariably occupies a prominent place. The very curious although now antiquated compilation of notices relating to Tibet which was published at Rome in 1762 by the devout Augustinian, Georgi, under the title *Alphabetum Tibetanum*, contains the following description of the rosary as worn in that country:

"Corona precatória constat centenis et octo globulis, ad representandum Magnum *Khagiur* in totidem tomos divisum . . . Sed ad eas umbilici loco suspendunt tres alios additios globulos, cum aureo vel argenteo *Turcè* in honorem fortasse *Conciòsum* (Kandja-sum, = *Triratna*) Dei trini."

This passage is of value in elucidating the symbolism of the rosary as it may be seen at any time upon the front of a Chinese uniform. The reason assigned by Georgi for the use of 108 beads,—viz., a reference to the number of books of which the Kanjur or Tibetan collection of scriptures consists,—is doubtless erroneous, in view of the more probable interpretation assigned above, as also of the fact that in reality the number of books in the Kanjur is not the same in all editions; but his hypothesis respecting the three additional beads, which, of a larger size than the rest, are found in all Chinese rosaries, has more appearance of the truth. These three balls, usually formed of some valuable crystal, are arranged on the cord in such manner that one of them occupies the lowest place when worn, and the remaining two stand opposite to each other at about one-third of the length of the rosary higher up. The three are therefore worn, as Georgi describes them, "umbilici loco;" and his statement that they symbolize the triune Divinity of the Buddhists,—the

Buddha, Dharma, Sangha which meet us at every turn—seems essentially probable. As regards the "Torcè" which he further enumerates, and which is elsewhere described by him among the sacred insignia of Lamaism, this object is symbolical, it is said, of the sceptre (a thunderbolt ?) wielded by Indra's consort, and is represented by the Tibetans in the shape of a bar terminating in two balls or globes, much resembling the common dumb-bell. It may be that this constituent of the Tibetan bead-roll is embodied in the article which figures in Chinese rosaries under the name of *hu-lu* or "the gourd," from its resemblance in shape to the common bottle-gourd ; but this object may possibly, on the other hand, be an emblem rather of the undivided Trinity, whose three persons are individually symbolized in the larger beads already referred to. This *hu-lu* occupies the end of the rosary opposite to the lowest of the three large beads, and lies therefore on the back of the neck when worn.

Having thus dwelt upon the identity between the Chinese and Tibetan rosaries, the next step to be taken leads to the probable date when this religious emblem became part of the official garb. It must be admitted that on this point no certain information has been elicited by the writer ; but sufficient grounds for conjecture are nevertheless forthcoming. The negotiations which were carried on prior to the establishment of the present dynasty on the throne of China between Ts'ung Tê, the Manchow Sovereign, and the Lamas of Tibet are matters of history, as are also the politic measures adopted by the former for obtaining an alliance which ensured allegiance on the part of the priest-ridden Mongols. On reference to the *Tung Hwa Luh*, the well-known history of the foundation and early reigns of the present dynasty, we find that during the decade preceding the final triumph of the Manchow invaders of China, special pains were bestowed upon a civilizing process with regard to their barbarous and scanty forces by leaders who already foresaw their own approaching splendour, and several regulations on the subject of official costume are recorded among the events of this period. It was in 1642, or two years before the entry of the Manchow conquerors into Peking, that an embassy from Tibet reached Mukden, bringing presents and offers of friendship from the prudent ecclesiastics who then ruled at Lassa. This mission is celebrated in the first lines of the famous inscription erected about 1720 by order of the Emperor K'ang Hi at Lassa, where we read, in pompous phrases, how in pursuance of an inspired conviction that a

Divine Sage had arisen in the East, the Dalai Lama and his colleagues despatched envoys across pathless wastes and through hostile Kingdoms to greet the sovereign whose power was then commencing to shine forth. Shun Chih, the son of Ts'ung Tê, (to whom this mission was sent), was barely seated on the Throne of China when a further embassy arrived from Lassa, the principal article of tribute brought by which was a *golden rosary* ; and as a result of this communication the Dalai Lama himself was invited to Peking, where he arrived in 1652, and there received investiture as the self-existent Buddha and supreme Ruler of the Buddhist faith throughout the Chinese dominions. In view of the extreme desire manifested at this period by the Chinese rulers to obtain a firm hold on the religious suzerainty of the Lamaist populations, it seems highly probable that the gift of the rosary from Lassa is not recorded without a special significance, and that, arriving just at a period when new institutions of every nature were being established, the bead-roll of the Dalai Lama was adopted as a part of the official uniform introduced on the change of dynasty. Further inquiries at Peking might, doubtless, lead without difficulty to the discovery of the absolute date when the *Ch'ao shu* or Court beads, as the official rosary became entitled, were actually adopted ; but in the absence of more precise information, the historical and other data assembled above will perhaps satisfy the inquirer on this subject with reference to the Tibetan origin of the rosary itself, and the probable era of its introduction into the Chinese uniform.

Canton.

W. F. MAYERS.

CHARACTERS FOUND IN AN IDOL. (Vol. II, No. 11, p. 170). As already pointed out by a reply in the last No. of *N. & Q.*, the scrolls contained in the image referred to are no doubt Tibetan, and some of the syllables depicted in the engraving annexed may easily be identified by means of a Tibetan alphabet. The scrolls probably contain some of the Dharani or mystic formulas, composed of sounds without meaning, which are held in such high veneration in all the Lamaist countries. The practice of stuffing such scrolls into the interior of Buddhist images is very common, and is probably resorted to as a means of giving additional sanctity to these figures. I have met with a notice of the custom in a work of the 16th century, the author of which mentions having extracted an entire *sutra* from within a figure of Buddha.

Canton.

W. F. MAYERS.

SULPHURET OF ANTIMONY.—Is there a Sulphuret of Antimony, or any compound, or ore, of this metal, to be met with in China? and what are their respective names and uses amongst the Chinese?

Hankow, 1869.

F. P. S.

ANNUITIES IN CHINA.—Is there in China anything corresponding to the purchase of Annuities at home? And if so, is the purchase made on any fixed principle, or is it a mere bargain between the two parties?

L. C. P.

THE WORD "PYLONG."—What is the etymology of the word "Pylong," meaning a thief or burglar? Is "Lally-lung," which means much the same, correctly traced to the Portuguese "Ladrone"?

L. C. P.

THE LEGEND OF CHANG-NGO.—I find in a Chinese work the following curious explanation of the famous legend of the Chinese Diana, *Chang-ngo*:—"The legend of Chang-ngo in the moon is first mentioned by Hwai-nan-tsz, Chang-hung and Ling-hian. But the real origin of this legend is that a *Chang-i* made an error in observing the Moon. In antiquity the *He-ho* observed the Sun and the *Chang-i* the Moon. These are names of offices, as appears from the *Lü-shi-chun-tsew*. Afterwards this was disfigured into *Chang-ngo*, because 儀 and 娥 had the same pronunciation."

*[月中嫦娥其說始於淮南子及張衡靈憲其說也古因常儀占月而誤也此者義和占日常儀月此官名也見於呂氏春秋音後訛爲嫦娥以儀娥音同耳。—Vide 楊慎丹鉛總錄]

From the *Shoo-king* we know that the *He-ho* were Priest astronomers, and that the term is not a name of a man, but a name of an office. We do not know, however, when the office of 常儀 was created. Not being in possession of the *呂氏春秋*, we cannot elucidate the question; but perhaps some reader of *N. & Q.*, possessing this work, will kindly inform me what this 常儀 was, when the office was created, and in which historical or other works mention is made of it.

INQUIRER.

[* Read from left to right.]

DERIVATION OF THE TERMS SU 蘇 AND MO 摩.—In the 大孔雀集 it is said that the name of the Solar genius is *Su-li-ye* (蘇利耶此云日神). The character *Ye* is an honorific term for a saint or old man, so that the term could be rendered by "Father *Su-li*." In the Amoy dialect the character 蘇 is pronounced *Suw*. Is *Saw-li* (蘇利) derived from the same root as the Latin *Sol* (Gallice *So leil*), and which is this root? Or can a reasonable translation be given of the characters *Su-li*, as e.g., "The resuscitating and nourishing father." In the same work it is said that the name of the Lunar genius is *Su-mo* (蘇摩此云月神). *Mo* has, among other meanings, that of destroying; so the term could be translated by: "Who resuscitates and destroys." Can any of the readers of *N. & Q.* give me a satisfactory explanation of these two terms?

INQUIRER.

THE CHARACTER 閏.—The ancient character for designating the intercalary month (閏) is 莖 (see *Khang-hi's Dictionary*). During the Chow dynasty, when the sovereign adopted the title of *Wang* (王), the character *jun* was written 閏, a *King* (王) under a *gate* (門), because the sovereign occupied the gateway, leading to the inner-apartments, during the intercalary month. The symbolism of the modern character is, therefore, quite clear; but to which ceremony does the ancient character 莖 (composed of 米 *rice*, 火 *fire* and 土 *earth*) refer; and how came it to be used for the designation of the intercalary month?

INQUIRER.

SHARKS IN HONGKONG.—Is there on record any authenticated instance of the appearance of sharks on the Coast of Hong-kong? A tradition floats about, that bathing in Deep Bay was once forbidden, on account of the presence of sharks there.

L. C. P.

HERNIA IN CHINA.—Will some medical reader of *Notes and Queries* throw a little light on the comparative prevalence or otherwise of Hernia amongst the Chinese? Those of them to whom the writer has spoken on the subject, seem never to have heard of the complaint, and to know nothing about it.

L. C. P.

THE GRAMMATICAL VALUE OF THE CHARACTER JEN 人.—Can any rule be formulated with reference to the use of the character 人 *jén* in connection with transitive verbs, of which it seems to intensify or localize the action? As an instance of what is meant, the following phrases may be taken: 香氣襲人—*hiang K'i si jén*, =fragrance is subtly diffused, (where the character 人 cannot be translated without awkwardness); 性不畏人 *sing pu wei jén*, =in disposition fearless; 正可驚人, =adapted to strike terror; and many others of the same class might be quoted. Is 人 here a necessity, or merely added to round off the phrase with proper euphony? M.

Replies.

THE BUDDHIST ROSARY AND ITS PLACE IN CHINESE OFFICIAL COSTUME. (Vol. 2, No. 5, p. 72).—Several months have elapsed since inquiries were made in *Notes and Queries* with respect to the date of introduction and other particulars in relation to this distinguishing mark of the Chinese uniform; and in the absence of more satisfactory replies some light may be thrown on the subject by means of the following details. No Chinese writer, unfortunately, has hitherto (in so far as is known) devoted attention to the history of this particular innovation on the ancient style of dress; but, inasmuch as both the custom of literature and political caution would guard the institutions of the reigning dynasty against public discussion on the part of miscellaneous essayists, such an absence of remark on the subject is not a matter for surprise. All that remains within the power of a foreign inquirer, under the circumstances, is a search among original authorities for lights by which to guide himself in arriving at a conclusion.

From the everyday Chinese themselves it is not easy to derive any satisfactory reply to inquiries of this kind. Antiquarian researches are the pastime of a select few, and to the great mass of officials and scholars questions with regard to the origin of this custom or of that observance appear quite unworthy of serious attention. On this particular subject, all that the ordinary information of the Chinese themselves can supply is a traditional statement that the rosary now worn by mandarins owes its origin to a Tibetan source; but how and by what means it became transferred to its

present use as a mark of official distinction few if any will be found capable of explaining. That Tibet was actually the quarter whence the rosary was introduced there is, indeed, much reason for believing; but before investigating this point it will be well first to examine the origin and meaning of the rosary itself.

This mechanical adjunct to devotion, although known only among the Northern Buddhists, is yet undoubtedly traceable to a period of comparatively high antiquity. One of the most erudite and acute among recent German writers on Buddhism has pointed out that its native land was (according to all probability) India, and that from thence it has spread on the one hand through the Moslems into Christendom and on the other hand through Tibet into Mongolia and China; for,—to translate from the original disquisition on this subject—"one can scarcely give the human brain credit for having invented more than once so singular a devotional instrument." The same writer adverts to the probability of a Sivaitic origin for its use, and connects it with the chaplet of skulls which forms one of the distinctive attributes of Siva and his many-natured consort. Precisely the same derivation for the rosary was assigned in reply to a question on the part of the present writer by a Chinese literate of high position; and the reflection which suggests itself is singular enough, when the bead-roll upon which every devout believer in the doctrines of Romanism should recite his formulas is traced back to an origin in the darkest and most repulsive symbolism of Hindoo superstition. The Sivaitic origin of the rosary, however, is not the subject that is to be investigated here, although its intrinsic likelihood is worth noting; and, recognizing the Buddhistic use of the device without further scrutiny of its antecedents, we may have recourse to the Buddhist writings for a further knowledge of its signification. The *su-chu* 數珠 or *nien-chu* 念珠 (numeral or repeating beads), by which title the religious rosary is known in Chinese, is described in several sutras, and its origin is not unnaturally ascribed to the injunctions of Buddha himself. Thus, the tract called *Mu-hwan-tze King* 木樨子經 or Sutra of the Sapindus Berry, states that "A certain King addressed Buddha saying: 'The secrets of the Truth are deep and broad, and cannot be set forth on every side. I would fain that thou didst vouchsafe to make known its sum and substance.' Thereupon Buddha commanded him to string together one hundred and eight berries of the sapindus, and to carry them

shing-a), a native of Firando,* and carrying on a large trade with Nagasaki, was their conqueror on this occasion; and it is said that the Japanese government secretly favored his daring enterprises against both Dutch and Tartar-Chinese."

The other notices of him I find in the *Chinese Repository*, and these present the singular circumstance of the coincidence of the surname Ching pertaining to the leading piratical chieftains of both the seventeenth and nineteenth centuries:—First, of Koxinga's Father, who was more formidable than the son and whose name was Ching Chelung: according to Du Halde and others, he was a native of Fuhkeen, born of obscure parents: in early life was baptised at Macao by the name of Nicholas Gaspard: subsequently employed by the Dutch at Formosa, where he was known to foreigners by the name of Kwan. Thence he repaired to Japan, where he entered the service of a wealthy merchant as commander of his trading vessels to Cochin China, &c.: Padre Mailla says he belonged to the district of Tseuenchow (Chinchew) in Fuhkeen, and that his Father was a guard of the royal treasury there. Secondly, of Koxinga, "whose name was Ching Chingkung; but his more familiar appellation was Kwoshing, which is in Portuguese Koxing and with a Latin termination Koxinga. He died in 1663. Thirdly, we find in 1806 to 1810 the most distinguished piratical chief was Ching Yih, "whose predecessor in office and piratical dignity was Ching Tseih." Ching Yih's widow, after his loss in a Tyfun in 1807, succeeded to the chief command; and on being pardoned, lived peaceably in Canton, where she was in 1834.

There seems to be no doubt that the surname of Koxinga was Ching; but as his Father sailed on his voyages from Japan, which probably means Firando, the son may have been born there and not improbably of a Japanese Mother.

Canton.

G. N. JR.

THE FUNG 楓 TREE. (Vol. 3, No. 1, p. 4.)—In his interesting notice of this tree, Mr Sampson states that I have come to the conclusion that it is identical with the North American *Liquidambar styraciflua*, L. It is true that I at one time held this opinion, based solely, however, on the rather defective diagnosis of M. Alphonse De Candolle, and on the plate of that species given in Hayne's 'Getreue Dar-

* Mr. King adds a footnote as follows:—"So says Charlevoix; but the common, and probably more correct accounts make Kwoshinga a native-born Chinese."

tellung u. Beschreibung der Arzneigewächse' (fasc. 11 tab. 25), but I am now entirely satisfied that it is untenable. Prof. Oliver has kindly pointed out to me important differences in the coherent calyces of the capitula, which leave no doubt that *L. formosana* is a perfectly distinct species. I am besides indebted to Mr Daniel Hanbury for good specimens of *L. orientalis*, L.,—both wild, gathered by Mr Maltass near Marmoritza in the south-west of Anatolia (the ancient Caria), opposite the island of Rhodes, where this species is alone met with, and cultivated from the Botanical Gardens of Montpellier and Marseilles;—whilst I owe most beautiful ones of *L. styraciflua* to the liberality of Prof. D. C. Eaton, of Yale College, and Mr W. M. Canby, of Wilmington, Delaware. This question may therefore be considered as finally settled, the three species above named being the only ones of the genus, as now restricted. I think it is not unlikely that the fables in the Chinese work quoted by Mr Sampson concerning the excrescences said to be produced by the branches of the Fung tree, may refer to corky ridges, such as are habitually formed in *L. styraciflua*. I have no evidence that such lamellar projections are met with in the Chinese species, but peculiarities of no special structural or functional value often occur in all the species of small genera, even when these are geographically disjoined. Thus, for instance, in the closely allied genus *Altingia*, *A. chinensis*, Oliv., not uncommon on the lower slopes of the hills above the Wong-nei-chung Valley, is very conspicuous by the greyish-white color of its trunk; whilst Junghuhn in his Travels in Java particularly alludes to *A. excelsa*, Noronh.,* the only other known species,

* This tree, the loftiest and most valuable in Java, with a close-grained fragrant wood, is there called *Rasamala*, and yields from incisions in the bark a honey-like sweet-scented resin, hardening by exposure to the air, which, misled probably by the similarity of the name, some have supposed to be identical with the *Rose Maloes*, 蘇合油 of the Chinese Tariff, said in Dr. Williams's 'Commercial Guide' to be obtained by pressure from beans, and to be brought to Bombay from Persia and Upper India. Mr. D. Hanbury, however, in an elaborate article on Storax, printed in the Pharmaceutical Journal for February and March 1857, has conclusively shown that *Rose Maloes* is imported into Bombay from Aden, the Persian Gulf and Red Sea, being probably brought thither from Alexandria, to which port it is shipped from Rhodes. He has also established by comparison its identity with the grey opaque semi-fluid resin known as 'Liquid Storax,' obtained from *Liquidambar orientalis* above-mentioned.

as being recognisable at a distance on the ridges of Mount Gedeh by a similar characteristic. There is, I believe, no evidence at present that *L. formosana* is a native of Japan; for M. Maximowicz expressly states (Mél. Biolog. Mém. Acad. Pétersb., vi. 21.) that his specimens were obtained from cultivated trees in the gardens of Yeddo; and Prof. Miquel (Annales Mus. Bot. Lugd. Bat. III. 200) notes the occurrence in the Leyden herbarium of specimens, probably also cultivated, gathered in the same neighbourhood by Buerger and Siebold. This tree, first published by me less than three years ago under the above name, has certainly enjoyed an 'embarras de richesses' in the way of nomenclature: Mr Oldham's specimens were distributed from Kew under the MS. name of *L. taiwanensis*, Oliv.; M. Maximowicz described his own as *L. acerifolia*; and this being preoccupied by a fossil species so denominated by Unger, was changed into *L. Maximowiczii* by Miquel. It has been admirably figured at plate 1020 of the new series of Hooker's 'Icones Plantarum.' An instance of geographical distribution equally singular with and strikingly analogous to that of *Liquidambar* is afforded by *Planera*, a small genus allied to the Elms. Of this, one species is confined to the Caucasian provinces; a second is restricted to the mountainous regions of Crete; a third is met with in the western and southern United States; a fourth occurs in Japan; whilst the fifth, recently described by me, was found by Père Armand David, a zealous and accomplished naturalist, in the hills near Peking and Jehol.

H. F. HANCE.

BOOKS WANTED.

The following numbers of the Chinese and Japanese Repository, viz: vol. 1, No. 11, for May 3rd, 1864; vol. 2, No. 13, (July or Aug. 1864,) and all subsequent issues except Nos. 14 and 16.

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Notice to Correspondents.

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TABLE OF CONTENTS.

NOTES :—A Chinese Collection of Epigrams, 33—On Dragon-Worship, 34—The Tomb of K'ung Ming, 36—Honesty is the Best Policy ; Das System der 八卦 (Pa Kua), 37—Identification of Proper Names in Western and Central Asia, 39.

QUERIES :—The two Missionaries in the Peking Astronomical Board, 39—The Festival Wui-lu-t'sew ; Tea ; Silk-worm Disease ; Names of Woods Used in Building, 40.

REPLIES :—Koxinga's Japanese Origin, 40—Name of Koxinga ; The Term Typhoon, 42—The Tai Chau Yang, 43—The Word Pailoug ; The "Button" in Chinese Official Uniform, 44—Derivation of the Terms Su 蘇 and Mo 摩 ; Infanticide, 45—The Kow Ki Plant ; The Chun 椿 Tree ; Cochin China, 46—Cremation in China ; Execution of Women in China ; The Fung Tree ; Thesaurus of the Manchu Language ; Employment of Chinese Criminals, 47.

BOOKS WANTED,..... 48

NOTICES TO CORRESPONDENTS,..... 48

Notes.

A CHINESE COLLECTION OF EPIGRAMS.

Humour, properly so called, is a quality in which the Chinese character is not altogether deficient, but its appearance in literature is by no means common, and the extracts given below from a work which, in some of its pungent hits, has almost a tinge of Rabelaisian satire, are probably the first specimens of the kind that have been put into an English dress. In addition to whatever intrinsic merit may be adjudged to the pithy jocularities themselves, the antiquity

of these reflections on men and manners is sufficient, no doubt, to lend a certain degree of interest to their perusal. They date from not later than the ninth century of our era, being the work of, writer named Li Shang-yin 李商隱, who flourished during that period, and whose little volume, entitled *I Shan Tsa Tsuan* 義山雜纂, owes perhaps to its amusing character the immunity from destruction which it has enjoyed during the centuries that have proved fatal to so many more weighty productions. In the following translations, excerpts only are taken from its contents, as, apart from the considerable bulk of matter the work comprises, many portions are ill-adapted to the fastidious tastes of the present day, and the obscurity of other sentences would necessitate a labour in research for their elucidation which can scarcely be bestowed upon so trifling a subject. Without further preface, the author's witticisms may now be introduced. It will be seen that he ranks his observations in categories under sententious headings, as follows :—

Pi pu lai.—CERTAIN NOT TO COME.

A drunken guest called back to the wine-feast.

A dog—when you run after him with a stick.

Laïs—wooed by a penniless fiddler.

Pu siang ch'êng.—CONDITIONS OUT OF PLACE.

A poor Parsee (*P'o-sze*.)

A sick physician.

A fat bride.

A teacher who does not know his letters.

A butcher who reads the scriptures (i.e. because the Buddhist scriptures forbid the taking of life.)

A graybeard given to flirting.

Pu hien.—WHAT ONE DOES NOT DESPISE.

When one is hungry—coarse victuals.

When one is on the tramp—the sorriest nag to ride.

When one is thirsty—cold congee.

Siang sze.—COMPARISONS.

- A courtier—is like pumpkins, which grow best in the dark.
 A crow—is like a fiddler, he makes music when he's hungry.
 A judge—is like a tiger, never moves but he does some injury.
 Nuns—like rats, they burrow everywhere.
 Swallows—like nuns, they never go abroad but in pairs.

Pu ju pu kiai.—WHAT IT IS BETTER NOT TO KNOW.

- A fiddler had better not know music, or he will be thrown out of work.
 A woman had better not know poetry, or she will lose her reputation.
 A servant had better not know his letters, or he will get into trouble.
 Young men had better not know anything about alchemy, or they will come to starvation.
 A scholar had better not know anything about handicrafts, or he will be held in contempt.

Nao jén.—VEXATION.

- Sitting down to a feast and feeling the stomach ache.
 Finding the bottle empty in the midst of a jolly night.
 Feeling one's back tingle just when bowing to a superior.
 Not being able to get rid of one's poor relations.

Swan han.—THE EXTREME OF AWKWARDNESS.

- A village magistrate's procession.
 A village magistrate receiving a guest.
 A donkey braying in the market-place.
 Playing the flute on a cow's back.

Wang hwei.—THE EXTREME OF UNPLEASANTNESS.

- Blundering upon matters which are tabooed in a friend's house. (Compare the Spanish proverb: Don't talk about ropes in a hanged man's house.)
 Meeting a creditor when one can't pay one's debts.
 Perpetrating a breach of etiquette on a formal visit.
 Hearing drunken babble after one has become sober.

Mén sun jén.—TRIBULATIONS.

- To invite a distinguished guest, who fails to come to dinner.
 To have a disagreeable fellow come on his own invitation.
 To be button-holed by a man in liquor.
 To have no money when things are cheap.
 To be seated opposite the man you hate.
 To have a pretty concubine and a jealous wife.

She jén tsien tien kw'ang.—THE GROWING FOLLIES OF THE AGE.

- Envy, hatred, and malice.
 Invoking the gods when one is drunk.
 Cock-fighting and horse-racing in deep mourning.
 Overgrown boobies flying kites.
 Keeping idle vagabonds in bed and board.
 Women going clacking about the streets.
 Mortgaging one's property to other people.

The above extracts will be sufficient to shew that the Chinese satirist combines a dose of wholesome instruction after the manner of Poor Richard with his amusing criticisms on the ways of the world he lived in; and apart from the interest that may attach to his collection of *dicta* as a literary curiosity, they are useful, besides, as indicative of the state of society prevailing in his days, and as shewing, in many a touch and innuendo, how little change in the habits, modes of thought, and prejudices of the Chinese has been brought about in the long period of full ten centuries that has elapsed since these trivial sentences were committed to writing.

Canton.

W. F. MAYERS.

ON DRAGON-WORSHIP.

The worship of snakes is, as every body knows, one of the most ancient forms of idolatry. There is indeed scarcely a religion on earth—Christianity not excluded—in the primitive formation of which a snake plays not some part or other. To the present day the worship of snakes or nagas, as they are called, is a common practice among the dark races of India, Burmah and Siam, whilst the tribes inhabiting the extensive mountain ranges lying on the eastern boundary of Assam call themselves Nagas after the name of their snake-gods. As to China I have not the slightest doubt but that the adoption of the dragon as national emblem of the Chinese empire sprang from the same religious source. What strengthens this assertion is the circumstance that I am enabled to state positively that the Chinese translators of Sanscrit Buddhist texts invariably rendered the term *naga* (which has been identified with *cobra capella*) by the word *lung* (龍) or dragon. The religious mind of China has never made a scientific distinction between snake and dragon, as the popular story of Ah-tseung and his dragon (see Vol. II, p. 122) strikingly exhibits.

I am not going to inflict upon my readers a general description of the various forms of dragon-worship existing in China, which have been described elsewhere, and

better no doubt than I could do it. I may however, in passing, point out that dragon-spirits are worshipped all over China under various names and titles, of which the following two are the most common, the Dragon-king (龍王) of the five lakes and four seas, and the tutelary Dragon-spirits of the ground (土地龍神), or as they are very commonly styled the Dragon-spirits of the five regions (五方五土龍神). The notorious Fung-shui system or the geomancy of the Chinese is likewise intimately connected with this Naga-worship. For it is one of the fundamental doctrines of that system and acquiesced in as gospel truth by the mass of the people, that every mountain, every hill or undulation of the ground, is the sacred abode of dragons, who exercise a mighty influence over the fortunes of those who live within the domain of these spirits. One of the religious ceremonies sprung up from this root, and one that is commonly practised especially by country people in different parts of the Canton province, may interest the readers of this paper. Some portions of the ceremonial I am going to describe have come under my own observation; the rest I have drawn from information which I obtained from reliable eye-witnesses.

Whenever a house is to be erected anywhere in the country, a geomancer learned in the mysteries of Fung-shui is to be engaged, to make the preliminary survey with his compass and to determine if the site chosen be within the range of friendly Dragon-spirits. On the spot which meets with the approval of the geomancer the house is then erected, and at its completion a niche is fitted up for the individual dragon who is believed to protect the house and its inhabitants. This niche is always on a level with the ground at the foot of the ancestral altar and is considered, as the inscription indicates, to be the "throne of the spirit of the dragon-hill at the back of the dwelling" (屋後龍山神位). As soon as the niche is ready and the paper bearing that inscription pasted up, incense and tea is offered there with some extempore prayer, and thereby the Dragon-spirit is installed as patron of the house. Offerings of incense and tea are made there as often as it is done at the ancestral shrine, generally therefore on the first and fifteenth days of every month.

A more elaborate ceremonial is necessary, when a hundred years have elapsed since the foundation of a house (or village.) For with the lapse of that time the

pristine vigour and efficacy of the tutelary Dragon spirit is considered to have collapsed too and a resuscitation is deemed needful. To perform the ceremony of the re-installation of the Dragon-spirit a sorcerer is to be engaged, that is to say either a Taoist priest, or one of those professional humbugs who pretend to be adepts in sorcery and witchcraft without submitting to the rules of celibacy or monasticism. When the bargain is struck and the day for the beginning of the ceremonies appointed, the sorcerer arrives with a number of attendants and orders all the inhabitants to prepare themselves by lustrations and by fasting for three days consecutively. During this time the sorcerer has an extra altar fixed up in the ancestral hall, lays out all the paraphernalia of his profession, prepares a large quantity of charms consisting of grotesque figures of men sketched on slips of paper which he pastes up in various parts of the house (or village) and makes in short all the preparations necessary for the ceremonies to be performed. On the morning of the fourth day the ceremonial begins and lasts, according to the length of the landlord's purse, either twenty-four hours only or three days and three nights without intervals. The ritual consists especially of magical incantations mumbled in unintelligible vernacular language accompanied by the offering of frankincense, wine, and paper, and interrupted every now and then by the beating of drums and gongs and the blowing of a horn, whilst the chief sorcerer marches about in fantastic circles sword in hand and indulges in all sorts of hoocus pocus, sprinkling about occasionally holy water in all directions. After a while he demands a brand-new rice boiler, fills it with oil, lights a fire underneath, and as soon as the oil is boiling he bares one arm, dips it deliberately into the boiling mass and to the intense astonishment of the assembled crowd he draws out his arm unscaled and perfectly uninjured. Having thus established his reputation as an accomplished wizard, he carries the rice boiler forthwith into every room of the house (or village) followed by his attendants sprinkling about lustral water and burning paper-charms. All this is intended as an exorcism to scare away all evil-minded spirits and injurious influences. Another ceremony follows sometimes which is likewise meant to prove the sorcerer's skill in the black art. The courtyard before the ancestral hall is strewn over with several hundred-weights of charcoal. When the coal has been lighted and is in full blaze, the elders of the house or village carry to the spot their ancestral tablets, and following at the heels of the sorcerer,

who advances barefoot right into the fire and steps fearlessly on the blazing coal, the elders and those of the community who manage to screw up the necessary amount of courage walk behind him and cross the fire, escaping perfectly unsinged and unhurt. I have never seen this ceremony myself; but my informer, an honest truthful man, insists upon having witnessed it himself, and believes that the sorcerer destroyed the scorching power of the burning charcoal by some kind of powder he threw over it. Another ceremony which is usually performed on these occasions bears more direct reference to the object in view, namely the re-installation of the Dragon-spirit. A long beam measuring from thirty to forty feet in length is carried to the spot, whereupon the sorcerer produces a number of sharp sword-blades and fastens them athwart the beam like so many steps of a ladder. The beam is then lifted up and as soon as it is firmly fixed in the ground in a vertical position, the sorcerer strips off his shoes and stockings and ascends the ladder thus formed of swords, stepping on the sharp edges without in the least hurting his precious self. On reaching the top of the beam he blows his horn, swings his sword, scatters about papers with charms written on them, and finally invokes the Dragon-spirit to come and to bless the inhabitants of the place. It is not absolutely necessary that every one of the ceremonies described should be performed in order to resuscitate the Dragon-spirit. The extent of the ritual and the number of ceremonies gone through depend entirely upon the sum of money stipulated. There remains however one ceremony to be mentioned which is performed in each case and which is in fact the essential crowning part of the whole ceremonial. When the above-mentioned ceremonies have been brought to a conclusion, all the inhabitants of the place assemble, dressed in their best clothes, and march in solemn procession headed by the sorcerer and his attendants to the nearest hill at the back of the premises. On arrival at the top of the hill the principal sorcerer chants his incantations, swings his magic sword in all directions, calling upon the Dragon-spirit to hasten to the spot while his attendants make a deafening noise with gongs, drums and horns. After a while the sorcerer intimates the arrival of the Dragon-spirit, whereupon the procession immediately starts again, led by the sorcerer, who, walking down the hill, keeps asking the Dragon-spirit to follow and to return to the back of the premises. On reaching that place frankincense and candles are lighted, and various offerings laid

out, whereupon all the villagers prostrate themselves, whilst the sorcerer alone remains standing. He takes a large rattan tray that is handed to him, puts some handfuls of rice on it, fashions the heap into the shape of a dragon and covers the whole with a lot of copper cash which are meant to represent the scales of the dragon. When this is completed he addresses the Dragon-spirit, imploring him to take up his abode again at the back of the premises, assuring him that all proper attention would be accorded to him if he would only heap blessings after blessings upon all the villagers, whether engaged in agriculture, or trade or studies. Whilst repeating these prayers, the purport of which is quite unintelligible to his hearers, he takes handful after handful of the figure which he had previously formed of rice and copper cash, and scatters it over the prostrate figures of the villagers, who immediately scramble over the grains of rice and the cash, believing them to possess peculiar powers and to bring luck to those who eat such rice or wear on their persons any of those cash which had previously formed the scale of the dragon. Herewith the whole ceremonial is concluded, the sorcerer marches off with his attendants, and the benevolent Dragon-spirit is considered re-instated in his old abode and endowed with his pristine efficacy and good-will to the satisfaction of all concerned. E. J. EITEL.

Canton, March, 1869.

THE TOMB OF K'UNG MING.

There is a tradition among the Chinese that soon after Hung Wu 洪武 the founder of the bygone Ming 明 dynasty, established his sovereignty over China, he was joined in a rambling expedition by his martial Counsellor 軍師 Liew Pe Wen 劉伯溫. When they came to Ting Kwun Shan 定軍山 they heard that the famous martial Counsellor of Liew Pe 劉備 named K'ung Ming 孔明, alias Tsu Ko Liang 諸葛亮, was buried in that mountain. As he was so celebrated in his lifetime, his tomb would be magnificently built, so they determined to visit it. Before they came to the spot, they made an excursion round the place, and when they came to it, they observed in front of the tomb a stone tablet with the five characters 龍虎盤山穴 cut upon it, which being

interpreted mean "The dragon and the tiger have encircled the mountain." They were amazed at this and were very sorry that they had made the excursion so as to fulfil the prediction of K'ung Ming.

Being very much annoyed at this, they caused the tomb to be opened in order to ascertain what was there. The door was so narrow, that a man could scarcely pass, so both had their hands behind their backs on entering; when within the door they noticed eight other characters

入我門來受我一縛 that is to say "Whoever enters my door shall have his hands bound by me."

Hung Wu was very angry on reading them, so caused the second door to be opened, within which were several figures built of loadstone (unknown to them) so they were attracted closer and closer on account of the iron armour which they wore. Hung Wu and Liew Pe Wen felt as if they were being pulled gradually by a ghost, and while in a state of utter astonishment, they pulled off their armour and ran to another part of the tomb where they observed seven other characters 開我墳墓剝你皮 which being interpreted mean "Whoever opens my grave shall have his skin stripped off by me."

Hung Wu was terrified and did not venture to stay any longer, but came out and by the side of the tomb he saw another tablet with the five characters 天下軍師第; so he added another character — thus forming 天下軍師第一 which being interpreted mean "A martial Counsellor of high eminence (No. 1) under heaven," in order, it was said, to pacify the ghost of K'ung Ming.

Having read the history of the Three Kingdoms, I find that K'ung Ming did many things in order to re-establish the decaying Han dynasty, but to no purpose. I fail to see that any mention is made as to the manner of building his tomb. I should therefore like to see some further light thrown on the subject.

G. M. C.

Foochow, March 8, 1869.

HONESTY IS THE BEST POLICY.

Honesty cannot have been a virtue very prevalent among the lower classes in the time of Yung Cheng, for we find that that monarch actually thought it necessary, in the 12th month of the 5th year of his reign, to express in a Decree his admiration of the

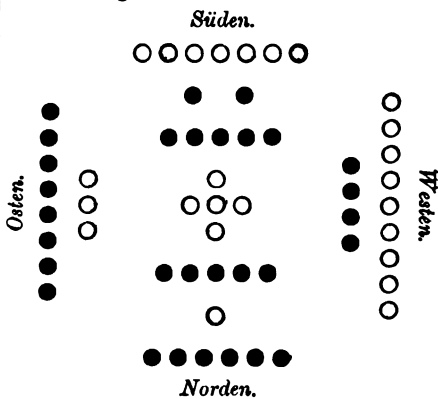
conduct of a carter who, having been engaged in the conveyance of military treasure, found on his return an ingot of silver in the straw at the bottom of his cart. This he was honest enough to give up at once to the authorities, and he must have been delighted afterwards to learn that the Emperor, as is stated in the decree, had ordered the piece of silver itself to be given to him as a reward.

費.

DAS SYSTEM DER 八卦 (PA KUA.)

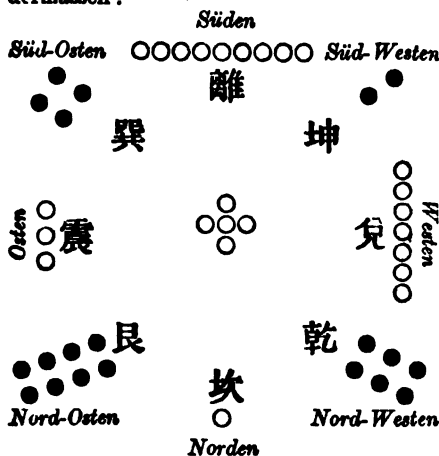
(Continued)

Die bildliche Darstellung des Systemes der acht Diagramme von Fu-hsi soll von einem Drachen (龍馬 Lung-ma) herühren, der, vom Himmell herabsteigend, es auf seinem Rücken trug. Fu-hsi bildete daraus das Ho-t'u (河圖) oder das System der ungeraden Zahlen:



Obige Zeichnung stellt das System von Wen-wang vor, es wurde auf dem Rücken

einer Schildkröte (龜負 knei pei), die von einem Flusse hervorkam, aufgezeichnet gefunden, vielleicht gerade deshalb bei der Schildkröte, weil dieses Thier nicht männlichen Geschlechtes ist (die Schlange soll dieses Geschlecht erzeugen); und da dieses Thier in Lo-ho (洛河), Provinz Ho-nan, zuerst gesehen wurde, so heisst Wen-wang's System der geraden Zahlen Lo-schu* (洛書); die Zeichnung davon ist folgendermassen:



Fügt man dazu die fünf Elemente (五行 wu-hsing), so hat man im Norden Wasser (水 schui), im S. Feuer (火 ho), im O. Holz (木 mu), im W. Metal (金 kin) und in der Mitte die Erde (土 t'u).

Medhurst beschreibt Fu-hsi's wie Wen-wang's Zahlensystem in folgendem Schema:

4	9	2
3	5	7
8	1	6

Die Summe einer jeden, gleichwie diagonalen oder parallelen Reihe ist stets dieselbe. Die Summe aller ungeraden Zahlen ist 25 und die der geraden, mit der Decade, 30; diese Zahlen zusammen machen bei den Chinesen alle möglichen Ver-

* Eine Zeichnung des Lo schu in Morrison's, "View of China" weicht von der obigen ab. Diese ist aus dem Buche 金光斗臨經 kin kuang tao lin king entnommen.

wandlungen ("transformations") aus und durch jene Zahlen wirken auch die Geister ("the spirits act.")

Es würde zu weit führen, wenn man die Arten der Aufstellungen jeder dieser acht und auch der vier und sechzig Diagramme beschreiben würde; es ist das nicht die Aufgabe der "Notes and Queries"; überdiess gesteht der Schreiber dieses Artikels, dass sein kurzer Aufenthalt in China und seine Kenntnisse der Sprache ihn nicht mehr über dieses Thema aufklären konnten.

Der Artikel wurde in der Absicht verfasst freundliche Leser desselben zu weiteren Forschungen diesem gewiss sehr interessanten aber auch, seines Mysticismus halber, sehr schwierigen Gegenstände die volle Aufmerksamkeit zu widmen, denn vielleicht viele Sitten, Gesetze, ja ein grosser Theil der chinesischen Literatur (abs: Philosophie, Medicin, u.a.w.) können sich auf die oben angeführten Systeme basiren, wovon der in China lebende Fremde keine Ahnung hat.

Der Gebrauch, den die Chinesen im täglichen Leben davon machen, erstreckt sich über vieles. Denn diesen Pa kua wird jede Veränderung in der Natur, ja jede Veränderung im Staate, in einer Familie, selbst bei einzelnen Personen zugeschrieben.

Das System der in obigen Zeichnungen (namentlich der Pa-kua von Wen-wang) werden ziemlich roh auf einer Holztafel gemalen; diese Scheiben haben einen Durchmesser von ungefähr 5-9 Zoll und werden oberhalb der Hausthüren, der Läden oder unter den Dachtraufen aufgehängt. Doch fehlt öfters in der Zeichnung die bildliche Darstellung des yang und yin-Principes und dann ist anstatt derselben ein concaver Spiegel angebracht. Auf langem Papiere ist häufig eine dick aussehende Gottheit (?) aufgezeichnet, die auf ihrem Bauche das Yang und Yin mit den acht Diagrammen hat; in Schiffsflaggen sind häufig ebenfalls diese Pa kua enthalten. Ein mit Flügeln gezeichneter und auf seine Hinterfüsse stehender Tiger fasst mit seinen Klauen die acht Diagramme. Derartige Bilder sollen demnach ein Haus vor jedem schrecklichen Naturereignisse schützen, aber auch dessen Bewohner vor jedem Unglücke, das einem im menschlichen Leben treffen kann, bewahren; das Schiff, welches die Flagge der acht Diagramme aufgezissen hat, soll nicht nur vor jedem Sturm, vor Klippen und anderen Meerese Gefahren geschützt sein, auch mit günstigen Wind und mit 'vollen Ladungen' soll es begünstigt werden.

Die Pa-kua nehmen einen sehr wichtigen Theil in der chinesischen Lehre von "Wind

und Wasser" (風水 fungschui), ein, von denen hier mehr zu erwähnen nutzlos wäre, da in den "Notes and Queries" bereits zur Genüge darüber früher geschrieben wurde und noch viel ausführlicher von anderen Lesern dieses Blattes geschrieben werden kann.

Die "Weissagungslehre" der Pa kua braucht man ebenso lange zu erlernen, wie die von Fung-schui. Es giebt eigene Lehrer, die sich damit abgeben, und einen solchen 'Siën-schéng' (!) kann man auf jeder grossen Strasse begegnen, wie er vor seinem Tische steht und den Leuten 'etwas vorlügt.' Es giebt z. B. 陽宅先生 Yang tschai siën scheng, der sich mit der Erforschung der Lage von Häusern und Läden abgiebt; ferner 陰宅先生 Yin tschai siën scheng, der die Lage eines Grabes zu beurtheilen hat; der 占卦先生 Chan kua siën scheng weissagt die Zukunft von Hausangelegenheiten und der zu unternehmenden Geschäften. "Vom Erhabenen zum Lächerlichen ist nur Ein Schritt," bewahrheitet sich auch hier.

JOSEPH HAAS.

IDENTIFICATION OF PROPER NAMES IN WESTERN AND CENTRAL ASIA.

In Mr. Sampson's paper on Chinese Figs (February 1869), it is said that in the 林梯 kingdom the fig is called 底珍, also that the said kingdom is sometimes identified with Palestine. Now it seems to me the strong likeness between 底珍 ti-chin, and the Hebrew תֵּנִיךָ te-ena is a strong argument for that identification, especially as the *ch* of chin may be meant to represent the silent *a* (Aleph) between the two e's.

In connexion with this same subject of proper names, the identification of the *Getae* with the 月底 (N. & Q. Oct. 1868, p. 156) as noted by Mr. Wylie, is rendered certain by the fact that in the Amoy dialect (which preserves to a great extent the ancient initials) these characters are read *Ge-ti* or *Ge-te*. In the same number (p. 153) it is said that "Heen-too (縣度) is probably Hindoo-cush": now Mr. Edkins has clearly proved that in the lower series of tones initial *t* was *d* in ancient Chinese (as preserved e.g. in the Shanghai dialect), so that the ancient reading of that name would be *Hien-doo*, or even *Hindoo*, for in many dialects the diphthong *ie* coalesces into *i*.

C. D.

Queries.

THE TWO MISSIONARIES IN THE PEKING ASTRONOMICAL BOARD.—On reading the Chinese book called the Tung Hua Luh 東華錄—a history of the Manchu conquest, I found that the (Jesuit) Missionary Adam Schaal, known by the Chinese name of Tung Yoh Wang, was, in the first year of the reign of Sun-chi A.D. 1644, appointed, first, as Revising Member of the Astronomical Board at Peking. During his term of office he procured some instruments for the use of the observatory. In order to put the matter to a clear light, I quote the exact words appearing in Chapter 4, page 13 of said history as follows: 修正歷法 湯若望進所製渾天星球 一牀地平日窺遠鏡各一 具併輿地屏圖並請所有 應用諸歷永依西洋新法 推算從之 In the tenth year A.D.

1653 he was again appointed Superintendent of the same, concerning which I quote again the Chinese version appearing in Chapter 7, page 6: 賜太常寺卿 管理欽天監事湯若望號 通元教師 In page 7 I notice a prediction made by the said Board of a calamity by fire caused by the appearance of several fiery stars for several nights. For the satisfaction of readers, I may as well again quote the Chinese words: 欽天監奏連日 夜見火星逆行房宿初度 在黃道南宜防火災.

In the eighth year of the reign of Hanghe A.D. 1569, another Missionary named Ferdinand Verbiest, known to the Chinese as Nan Hwai Jên 南懷仁, was also employed in the same capacity; and under these circumstances I would like to know:—

1. What were the instruments above alluded to?
2. Was the prophecy ever fulfilled? if so, in what year and at what place?
3. Was there any foreigner appointed at the Astronomical board after the two Missionaries?

Any information regarding the above will greatly oblige.

G. M. G.

Foochow, 20th January, 1869.

THE FESTIVAL WUI-LU-T'SEW. —There is a custom, I notice, established among the Chinese, that during the last day of the twelfth moon, or a day after new year, all the members of the house are required to attend the festival called the Wui-lu-t'sew 圍爐酒 that is, the old and young inmates sit down together at a table provided with eatables; and after thorough investigation, I can find no trace whatever of this usage, save a passage which occurs in the Tseen-kea-si 千家詩 as follows:—春風送暖入屠蘇 and another passage in the Yew Hsiao si chi 幼學須知 as 元日飲人以屠蘇酒可除癘疫, which have a little bearing upon it, but these do not satisfy me. As I cannot as yet arrive at a conclusion, I would like to be informed, whence this custom was derived and who was the originator? Any explanation upon the subject would be very acceptable.

G. M. C.

Foochow, 22nd January, 1869.

TEA.—In what part of China, and in what year was Tea first planted, and how was it that it became an article of drink?

I find that Mencius 孟子, who lived during the reign of Hsien Wang 顯王 B. C. 368/321 of the Chow dynasty 周朝 said that:—"In Summer, cold water was used in drinking. In Winter, boiling water was used."

夏天則飲水
冬天則飲湯

—from which I see that tea was not then used; and in some books I find that tea was simply used when one had a guest, but no mention is made of the exact date of its introduction into use. Even the Pen Ts'au 本草 gives no clear information. Can any of your readers inform me the time of its being brought into general use.

G. M. C.

Foochow, March 11, 1869.

SILK-WORM DISEASE.—A European naturalist, who is engaged in researches on the diseases of vegetables in connexion with the growth of Fungi, is desirous of ascertaining whether the disease called *Muscardine* in France is known to prevail anywhere in the silk districts of China. This disease is produced by the growth on the silk-worm of a peculiar mould (*Botrytis Bassiana*, Bals.)

and is so fatal as to cause the total destruction, or nearly so, of the insect, in those localities in which it occurs. It is necessary, therefore, to bear in mind that the death even of considerable numbers of worms towards the close of the season, when out of condition, and liable to suffer from cold, would not constitute the "Silk-worm Disease," even if Fungi were found on the bodies, as this same species attacks the common house-fly in autumn.

H. F. HANCE.

NAMES OF WOODS USED IN BUILDING:—Il serait bien intéressant de connaître les noms scientifiques des différents bois que les Chinois emploient pour leurs constructions et pour la menuiserie, savoir:

紫檀 *tze tan*, de couleur rouge, bien lourd et précieux.

紅木 *hung mu*, de couleur rouge.

花梨木 *hua li mu*, rappelle le bois de pommier, couleur plus foncée.

高麗木 *kao li mu*, très dur. Ressemble au bois madré de *Betula*.

黃栢木 *huang bo mu*, couleur jaune, Bois odoriférant.

楸木 *ken mu*, couleur grisâtre. Le bois est très léger; à Pèkin on appelle 楸樹 *Latalpa Bunge*, mais le bois de ce nom vient du sud.

楠木 *nan mu*.

榿木 *tuan mu*, très mou, ressemble au bois de *Tilia*.

Peking.

B.

Replies.

KOXINGA'S JAPANESE ORIGIN.—(Vide G. N., Jr's. reply to Query vol. 3 page 30.)—In the *Historischhe Beschryung der Reizen* Vol. 8, pp. 62-63, Chap. 2, published at S'Gravenhage by Pieter de Hondt in 1749, I find the following:—

"Concerning that which we have already quoted regarding Koxinga and his Father, we will add a few particulars extracted from Navarette and Du Halde.

"According to the first-named writer, his [Koxinga's] father's name was Quon, and he was born in a small fishing town near the port of Nganhay. Being very poor he went to Makao. Here he was baptized by the name of Nikolaas. He afterwards went to Manila. In both of these places he was engaged in very menial offices. To better his condition he went to Japan. There he had a very rich uncle. This uncle, perceiv-

ing that his nephew was clever, entrusted him with the management of his business and married him to a Japanese, by whom he had children. He afterwards sent him to trade in China with a ship laden with Treasure and sundry goods. Nikolaas made no scruple of keeping all these for himself and turning pirate. In this new character he soon became the terror of the whole coast. The Emperor Song-ching was compelled to make him his admiral and to forgive him the innumerable cruel deeds of which he was guilty. He then went to his native place Nganhay, and carried on a trade with the neighbouring countries. By these means he became so rich that it was said that he was better off than the Emperor. He had 500 converted negroes for his body guard, for he would trust no others. He led those men to battle with the war cry of St. Jacob. Had he been sent to oppose the Tartars they would never have conquered Fokien. One of their greatest stratagems was to get Nikolaas into their hands. They frequently invited him to feasts, but his Negroes were always with him, and they were a terror to the Tartars. He was at last entrapped and allured to Peking. Every one chided him for his folly, and he had soon reason to repent of it himself. He was at liberty for some time, but closely watched. The Emperor, a kindly monarch, would not execute him without a cause. He frequently sent to him at all hours of the day and night to be assured of his safety, for he was afraid that he might escape and join his son, who had taken up arms against them. On the Emperor's death the guardians of the Prince soon found means to bring him to death. As soon as his son named Que-sing, (who had acquired a noble name from the Emperor, who was proclaimed in Fokien), was informed of his Father's seizure he set out to sea with a 1,000 Ducats and a single Champan, a class of vessel not larger than a fishing boat. In a few years he succeeded even better than his Father had done. He had under his command more than 100,000 men and a fleet of 20,000 vessels. In 1659 the Emperor Yong-lye, who was chosen in Quan-tong, sent a stately embassy to him in his Island Hyamun (Amoy) in the Bay of Hok-syew.

"Que-sing was brave, powerful, revengeful and cruel, being a *Half Japanese*, and he was wonderfully expert in the use of all kinds of arms. As he was always the first who rushed upon the enemy, there was scarcely any part of his body free from marks of sword and shot wounds. He obtained great victories over the Tartars. He always had the upper hand of them except in the siege that he laid to Nanking in

1659. Here he was repulsed with a loss of about 100,000 of his men, for he had then a large army with him. In order to frustrate his designs the Tartars ordered the whole sea coast to be devastated, as has been before mentioned. When the news was brought to Peking that Que sing was at Nanking the Emperor was on the point of flying to Tartary. Had he acted with deliberation he could have made himself master of China, but his pride blinded him."

In the *Tai-wan wai chi* 台灣外記 I find it stated, that Chêng chih lung's 鄭芝龍 style was Fei huang 飛黃 and that he was a native of Shih tsing 石井 of the Nan gan 南安 district of the Chin chew 泉州 Prefecture in the Fuhkien Province. He married a Japanese woman named Ung 翁 by whom he had a son called Sên 森. He married a second wife named Yen 顏 who bore him four sons named Gân, Yin, Tu, Seih 恩蔭, 渡, 襲 Chêng chêng kung 鄭成功 Chih lung's 芝龍 eldest son was named Sên 森 and his style was Ta-mu 大木. He was a Sâng yuen 生員 of Nan gan 南安. The Emperor Lung-wu 隆武 conferred upon him the surname of Chu 朱 and the name of Cheng kung 成功.

The Hsia men chih 廈門誌 states:— In the spring of the 6th year of the Emperor Tienki 天啟 (1627) the Pirate Chêng Chih Lung 鄭芝龍 attacked Amoy.

The Hsien Chi 縣志 mentions that Chih lung 芝龍 while a boy was called Yi kwan 一官, his style Fei-huang 飛皇 and that he was a native of Shih tsing 石井 in the Nan gan 南安 Magistracy and that he had to fly for his life to Japan, where he married a Japanese woman, who bore him a son named Chêng Kung 成功 Chêng Kung 成功 left Japan when he was seven years of age and passed as a literary graduate at Nan gan 南安 at the age of Fifteen.

GEO. PHILLIPS.

Amoy, 15th March, 1869.

NAME OF KOXINGA.—Vol. 2, p. 42.)—There can be no possible doubt the surname of Koxinga was Ching, or rather Chêng (鄭). The cause of the mistake into which a former correspondent has fallen is that the surname Téng (鄭) has in the Amoy dialect the same sound as 鄭, namely Téng, and possibly the words may sound alike in some other dialect. Téng is the sound in the reading form of the Amoy dialect: but in the colloquial it is Tìⁿ, (the small *n* merely indicates that the vowel is nasal), and in the Chang-chew form of the colloquial Tèⁿ ("è" as in French.) The Amoy dialect also fully explains the name Koxinga, for the Amoy sound is Kok-séng; and probably the "a" at the end is a trace of the honorary title ye (爺) in Amoy pronounced ia or ya.

I frequently visit the village of Shih-tsing (石井) "Stone-well" in the Nangan District of Tsuen-chew Prefecture (commonly called Chin-chew), in which village stands the family temple of Koxinga's ancestors: his relatives are quite numerous in the neighbourhood; and his body (removed from Formosa) is buried on a mountain of the district. It is believed that he was himself born in Japan, but came to China when quite young.

Amoy.

C. D.

THE TERM "TYPHOON."—(Vol. 3, p. 10.)—Without professing to offer an adequate reply to the query regarding the derivation of the word *typhoon*, it may not be uninteresting to cite some evidence, of a circumstantial rather than direct nature, tending to confirm the commonly received etymology of the word, and thus supporting the view to which the querist is inclined.

One useful method of investigating a question of this character is to ascertain as nearly as may be the earliest use of the term in dispute, and then trace it down through the various changes which time and its attendant circumstances generally effect; and to this end the following passage from an English writer of the first quarter of the eighteenth century is available.

In Thomson's *Seasons* ("Summer," lines 983-6) we read:—

"Beneath the radiant line that girts the globe,
The circling Typhon whirled from point to point,
Exhausting all the rage of all the sky,
And dire Ecnephia reign."

A footnote adds the explanation, "Typhon and Ecnephia, names of particular storms or hurricanes, known only between the tropics."

Now, however slight grounds there may be for inferring from this that Thomson knew of or had in his mind the *typhoon* of the China Sea, (in fact he evidently refers to the classical *Typhon*, from his coupling it with the *Ecnephias* of Pliny,) still he applies the name to a circular tropical storm; and it seems illogical and unreasonable to go out of the way to invent from an improbable Chinese phrase a new derivation for *typhoon*, when we find one so natural and satisfactory, and one too which has been generally accepted, ready on our hands. Renaudot's testimony, quoted by W. F. M., ought to be almost conclusive on this point; but it would be very interesting to collect all the instances of the use of the word by the early voyagers to China, of whatever nationality, as their various methods of spelling the word would probably enable its true etymology to be decided beyond question. It is to be observed here that the term has sometimes, though rarely, been spelled in English *tuffoon*, and that it has been used to designate not only the circular storms of the China Sea, but also the hot dry wind of south-western Asia more commonly known as the *simoom*.

It may be added that a passage in *Paradise Lost* (book 2, lines 539-41) contains an allusion to the *Typhos* or *Typhon*, in its character as a whirlwind, although it bears very slightly upon the point in discussion. Describing the breaking up of the conclave of Infernal Spirits, Milton says:—

"Others, with vast Typhoonian rage more fell,
Bend up both rocks and hills, and ride the air
In Whirlwind."

E. C. T.

THE TERM TYPHOON.—With reference to Vol. 3, p. 10, I beg the reader's forbearance, if I venture a few remarks about the disputed etymology of the word *typhoon*. It is one of those which tell a history of their own and which in their turn want the aid of history to illustrate their meaning. This would demand the aid of a larger library than I have at my disposal. But, presuming that many of the readers have not got them, I shall quote here some of the dictionaries in my possession.

1. Crawford's Malay Dictionary:

"Tufan * (Arabic) a tempest, a hurricane. I suspect the word *typhoon*, usually applied by Europeans to the equinoctial tempests of the Indian seas, is but a corruption of this word, most probably taken

* The T marked by Crawford with an italic means the hard arabic *ṭ*, which the Malays however don't distinguish from their common *t*.

from the Malays, the first Indian people with whom our traders became acquainted. The word "ty-foong," used by the Chinese of Canton, is most probably also a corruption of the Arabic word, through Europeans."

As for the last remark, it would seem as well grounded as Renaudot's refutation of the etymology "tung-fung" one century and a half ago. Perhaps the learned Frenchman was not aware that the English pronunciation of the classical "typhon," substituted for "tufan" afterwards, would bring the expression nearer still to the sound of another supposed Chinese word "tai-fung." The latter, i.e. "ta-fêng" in mandarin, "tu-fung" in the local dialect of Shanghai, only means a strong wind "and is not at all a technical expression" for any particular wind.†

2. Freytag, *Lexicon arabico-latinum excerptum*, yields us under the root طاف *tāfa*, circumivit.

طوفان *tūfān* omnia occupans pluvia, vel aquae fluxus submergens, diluvium. Now, as it appears from the quotation of Renaudot's "Mahomedan voyages," made in Vol. 3. No. 1, Renaudot derived *tūfān* from the Greek *typhon*. As I have got neither the original, nor the translation of this work, I can only say, I think, this derivation is not due to Arabic writers. Though there is not in the definitions quoted above (corroborated by the native authorities of the *Kamus* and *Fauhary*) any allusion to a wind, you will find f. e. both meanings: "inundation or deluge," and "hurricane" in Shakespear's *Hindustani dictionary*. As for the meaning "deluge," *tūfān* is the proper word for it and certainly not of Greek origin. For not only is the only Greek rendering *κατακλυσμος* *kataklysmos*, but the Chaldaic *tūfānā* of the same meaning and the Syriac root *t'ūf* = überfluthen (Uhlemann, *Syr. chrest.*) prove it to be of pure Shemitic origin. *Tūfān* is the 21st formation of the infinitive of the simple Arabic verb (s. Ewald, *Gram. Arabica*); and besides there is another infinitive *tawfān*, which is the 23rd formation.

If there were no other words belonging to the root of the Greek "typhon," one would

be tempted to derive it from an Oriental source; but I find in

3. Pape, *Handwörterbuch der Griechischen Sprache*:

τυφών typhón, s. τυφός typhos.

τυφός typhós "ein von der Erde mit grosser Gewalt emporfahrender, Staubwolken erregender und Häuser umstürzender wirbelwind. Wasser hose."

And on the same page:

τύφος, typhos "Rauch, Dunst"—

as though the original meaning of typhon had been "whirling smoke like dust."

Setting aside the question of what the Spanish *tufo* can have to do with typhos, we shall look at once at the Portuguese.

The latter language, perhaps accidentally, affords for *tufão*=typhoon an etymology of its own growth. For as

4. Wollheim has it in his Portuguese and German dictionary,

Tufar means "ansehwellen."

Tufão "Sturm."

Thus much about what the dictionaries say.—I see in a German Geographical Handbook, that the author calls the cyclones of the Chinese sea "typhons or taifungs." This leads me to propose the following solution of the problem.

1. That the word is not of Chinese origin.

2. That the Arabs brought it along with "mausim,"—which became "monsoon" afterwards,—to the Indian Archipelago, where the Portuguese heard it from the Malays.

3. That learned writers changed it into the classical form typhon.

4. That this became the only adopted form in England, where, however, the former pronunciation was entirely changed.

5. That continental scholars, seeing no reason for the pronunciation *taifun* imported along with the word from England, changed its spelling, and that this led, perhaps, some unfortunate sinologue to adapt it to a Chinese expression.

K. H.

THE TSI CHAU YANG.—(Vol. 2, No. 10, page 150.)—In reply to the query of L. Kok Cheng respecting the above, I may inform him that the words were derived from a group of seven high barren islets called *Paya Islands* situated about 15 miles from the East Coast of Hainan.

G. M. C.

Foochow, 19th February, 1869.

† As for "chū fōng" I heard that the common people at Nanking pronounced it "pei fōng;" and the two expressions seem to mean some particular wind, but which I am not able to decide. I should like to ask here, by the by, whether Crawford was right in asserting, that *ty-foong* was used by the Chinese in Canton?

THE WORD PYLONG.—(Vol. 3, p. 25).—In reply to L. C. P.'s Query regarding the etymology of the word Pylong, meaning a thief or burglar, I offer the following remark. The word 歹儂 Tai mung, pronounced in the Amoy dialect Pylong, and meaning a "Bad Character" is perhaps the etymology of the word.

I am unable to answer the latter part of the query.

GEO. PHILLIPS.

Amoy, 15th March, 1869.

THE WORD PAILONG.—(Vol. 3, p. 25).—Is simply the Amoy phrase p'ai lang, a wicked man.

C. D.

THE "BUTTON" IN CHINESE OFFICIAL UNIFORM.—(Vol. II, No. 5, p. 72).—The same sources of information which enabled the writer to furnish some particulars in the last No. of *N. & Q.* with reference to the official rosary, supply also the means of ascertaining the date when a "button" or knob surmounting the hat was introduced as a part of the official uniform. In the *Tung Hua Luh*, Book III., under the year 1636, we find it stated among the first acts of the Manchow sovereign Ts'ung Tê that he "established a rule for the costume of all public officers. A gold button—*kin ting* 金頂—was bestowed on each individual to designate his rank." It is further added that, as marks of superior distinction, a button set with a pearl was bestowed on certain officers; and that to each *ngih-chên* (General commanding a division of 7,000 men) of the Manchow, Mongol, and Chinese forces, as also to high civil functionaries, there was decreed a button set with a precious stone. This, therefore, appears to have been the date when the button was first adopted as a distinguishing sign, but it was probably not until some years later, after the conquest of China had been completed, that the regulations now existing became fully developed. From the above passage it is evident, however, that the button was introduced nearly a century before the period of Yung Chêng's reign. Much stress appears to have been laid by Ts'ung Tê on the importance of his rules for maintaining a national costume, as we find him issuing a decree in 1638 in which he threatens with severe punishment any of his subjects who shall imitate the style of costume in vogue among other nations [i.e. among the then hostile Chinese], or shall dress the hair in a coil, or cramp the feet. The subject of uniform was brought forward almost immediately after the entry

of the Manchows into Peking in 1644 and the enthroning of the infant sovereign Shun Che. Complaint was made that three Manchows newly appointed to high civil offices in Shantung continued to wear their warlike habiliments, and thus maintained an uneasy feeling among the people. A mandate was issued commanding all the functionaries of the new dynasty to provide themselves temporarily with uniforms according to the regulations of the Ming sovereigns for the offices to which they were appointed, until such time as there should be leisure for adopting new institutions of a civil nature. At what period these institutions became finally perfected the writer is unable to state, but it was probably not until after the reign of K'ang Hi was well advanced that this was accomplished. As regards the reign of Yung Chêng, it is a fact that during this period a decree was issued relating to the button, but its wording shews that the button itself was already at that time an established institution. In the 12th month of the 7th year of his reign (about January, 1732) a decree was issued by that sovereign, as may be read in the enormous compilation known as "Yung-chêng's Edicts," in which fault is found with a practice said to have gained ground extensively in the official body, of the irregular use of badges, buttons, cushions, horse trappings, &c. belonging to ranks other than that to which the mandarin employing these distinctions appertained. The Emperor denounces a stringent prohibition of such a disregard of the existing regulations; and on the 14th day of the 4th month in the following year of his reign, he again refers to the subject, specifying the "button" at the head of the category he adduces of official badges, insisting on strict compliance with the rules existing in relation thereto. As these two decrees are referred to, moreover, in the latest editions of the statutes of the Board of Civil Office—吏部則例—under the head of uniform, with no mention of any regulations of a later date, it appears probable that no change has been introduced in the mandarin garb since 1732, and that at the period in question a strict compliance with the rules previously laid down was first enforced. From this fact probably arises the impression which the querist in this matter represents, that the button was introduced in Yung Chêng's reign. Although undoubtedly of earlier date, it would seem that the decoration did not, in fact, become permanently fixed until the period in question.

W. F. MAYERS.

Canton.

DERIVATION OF THE TERMS SU 蘇 AND Mo 摩. (Vol. 3, p. 25.)—Inquirer has been led astray by the supposition that the terms he was doubtful about were of Chinese origin and might consequently be understood by examining the etymological meaning of the several characters of which they are composed. It is astonishing, however, how very near the mark he has hit.

The fact is, both terms are of foreign growth and simply transcriptions—not translations—of the Sanscrit words Surya and Soma. The former of these terms, Surya (literally transcribed 蘇利耶) or Sūrgadeva, (literally translated 日天,) is the personification of the powers of the sun or the solar genius. As such he is called Bal-nat'h i.e. the vivifier, which proves the correctness of Inquirer's guess "the resuscitating father," though the character 蘇 is merely a phonetic element, whilst the circumstance that it is here by its own meaning in conformity with the meaning of the Sanscrit term which it has been chosen to represent is purely accidental. The truth of this statement may be ascertained from the following transcriptions of Sanscrit words which contain the same syllable *Su* without there being any connection with the idea of resuscitation; as for instance Sumēru (蘇迷盧), Suvāna (蘇伐剌), Sukhītāra (蘇氣怛羅) and others. The destroying power which Inquirer ascribes solely to the lunar genius belongs likewise to Sūrya, who, in accordance with his attribute Tritnu (three-bodied), is creative (Brahma) every morning, destructive (Siva) at noon, and preservative (Viāhu) in the evening.

As to the second term Soma (literally transcribed 蘇摩) or Somadēva (literally translated 月天) it is the personification of the powers of the moon, the lunar genius looked upon as a male deity (*deus lunus*.) The term Soma is sometimes—in perfect accordance with Sanscrit etymology—explained by Chinese Buddhists as the name of a plant (花名) a description of which they give; sometimes as the Dēva of the moon (月天.) Soma has indeed this double meaning, as a reference to any Cyclopædia will show. Occasionally, however, Chinese Buddhist translators make a distinction. Soma as a botanical term is often rendered by (蘇磨那) Somana, whilst

the lunar genius is quoted as Soma (蘇摩) or more frequently under one of his other Sanscrit titles, viz.: Chandra or Chandradēva (旂達提婆), which they explain by (月天) the Dēva of the moon. Another of his titles is Indu (印度) which, as a Chinese glossary almost plaintively puts it, is "one of the thousand names of the moon." The title Indu designates Chandra in his capacity as ancestor of the lunar races (Chandravānsi.)

Both terms Surya and Soma occur also very frequently in Sanscrit texts as elements of compound words, in which case the Chinese translators instead of transcribing them, usually resort to the translations 日 and 月, as the following examples show:—Chandrasūryapradīpa (日月燈明) name of an ancient Buddha, Suryabhavana (日天宮) the mansion of the sun, Chandrabhavana (月天宮) the mansion of the moon, Suryavānsi (日天子) the solar race, Chandravānsi (月天子) the lunar race.

E. J. EITEL.

Canton, March 1869.

INFANTICIDE. (Vol. 1, p. 56.)—This crime is exceedingly common in the neighbourhood of Amoy, and in all parts of the Prefectures of Changchew and Chin-chew which I have visited. It is quite usual to find parents admit without the least pressure or the slightest shame that they have killed several of their female children. I have not fallen on any plan of finding the proportion of female children who are thus killed: but one fact will be sufficient proof of its terrible prevalence. In our open air preaching in the streets and villages we very often give a short explanation of the Ten Commandments: and when explaining the sixth, I state that it forbids (among other things) the murder of female children, the statement is frequently met by derision and laughter. Some persons will argue strenuously that it is quite proper, and others will even come forward of their own accord and say "I have killed several, and there is nothing wrong in it." How fearfully prevalent the crime must be when those who have perpetrated it will openly and ultroneously profess themselves in such a manner as the destroyers of their own children.

C. D.

THE KOW KI PLANT.—Dans le No. 12, Vol. 2, page 181 des *Notes and Queries*—Mr Taintor fait mention d'une plante 枸杞 *kow tsi*, dont il ignore le nom scientifique et qu'il regrette ne pas pouvoir déterminer d'après la description vague du *Pun tsao*. Je suis à même d'assurer que la plante en question est le *Lycium chinense* Bge. arbrisseau très commun dans le nord de la Chine. Une gravure assez ressemblante du *kow tsi* se trouve dans le 植物名實圖考 *Chi wu ming shi t'u k'ao*, Chap. XXXIII.

Je profite de cette occasion pour attirer l'attention des naturalistes qui s'intéressent aux noms Chinois des plantes du côté de cet ouvrage que à ce qu'il paraît est très peu connu. Il résulte des discussions fréquentes dans les N. & Q. à propos des plantes de la Chine, que le *Pun tsao* est considéré par les naturalistes comme le seul ouvrage chinois qui mérite d'être consulté pour les sciences naturelles, bien que les descriptions y soient très vagues et absurdes et que les gravures se bornent à des traits et des points tracés au hasard ne donnent aucune idée de la plante dont il s'agit. Quelquefois même il est difficile de distinguer si l'auteur a voulu dessiner une plante ou un oiseau.

Le livre *Chi wu ming shi t'u k'ao* fut publié en 1848 par 吳其濬 en 8 volumes avec près de 1800 planches ne représentant que des plantes. Les gravures sont très bien faites et laissent reconnaître dans la plupart des cas la plante, du moins on peut presque toujours déterminer la famille d'après ces planches. Comme tous les livres chinois le *Chi wu ming shi t'u k'ao* ne manque pas d'absurdités et de contradictions, mais malgré cela il est bien préférable au *Pun t'ao* dont l'impression est presque illisible et remplie de fautes qu'aucun lettré ne sait de brouiller, tandis que l'autre ouvrage est imprimé avec des types mobiles et rédigé avec soin.

Pékin, 10 Févr. 1869.

THE CHUN 椿 TREE.—(Vol. 2, p. 139.)—The *Chun* is mentioned in the *Yü Kung* 禹貢 or Tribute of *Yü*, together with three other kinds of wood, as being included in the articles of tribute from King-chow 荊州, which corresponds nearly with the present Hupeh and Hunan. Dr. Legge, ("Chinese Classics," vol. 3, Part 1, pp. 115-6), in a note upon the passage, remarks that he "cannot say exactly what tree the

'*h'un was*," and then, without offering any reason for his supposition, asks, "Was it the dammar?" It is difficult to see the grounds for this conjecture, and a fatal objection to it is the fact that the dammar is a native of the tropics. Callery (Dictionnaire Phonétique, s.v.), upon equally unknown grounds, defines the *Chun* to belong to the genus *Sterculia*; but the same objection presents itself in this case as in the former.

I have seen it stated somewhere that the 香椿 or fragrant *Chun*, the one to which the query under notice refers, is a species of *Ailantus* (frequently, but improperly, written *Ailanthus*). The Chinese in early spring gather the young and tender opening leaves, often breaking off large branches, in their short-sighted carelessness, to obtain them. These are then pickled with salt, and form a not unpalatable vegetable. The trees are to be found in many of the large temples in the vicinity of Peking, and the leaves prepared as above form part of the vegetarian diet of the Buddhist priests. The tree is also found throughout a wide range of the Empire.

The wood of the *Ailantus* is fine-grained and suitable for cabinet-work, as that of the *Chun* tree was good for making musical instruments and the thills of carriages. The Character *Chun* is written with no less than four different phonetics. (v. Kang-hi's Dictionary, and Legge, *loc. cit.*) The form in the *Shu King* 書經 is 純.

E. C. T.

COCHIN CHINA.—(Vol. 2, No. 6, p. 93).—The late Mr Crawford, in his "Embassy to the Courts of Siam and Cochin-China," gives a conjectural explanation of the above name, which he traces, I think, to some connection with the name of Cochin occurring on the Malabar Coast, whence the Portuguese discoverers of Anam in the 16th century had set sail; but it is many years since I saw the work referred to, and I cannot positively state the purport of the explanation it puts forward. It would almost seem more probable that the name "Cochin" prefixed to "China" in the title attributed by the Portuguese discoverers to the Empire of Anam may be derived from the provincial designation 九真 *Kiu-chin* (which in the southern dialects would be pronounced *Kow-chin* or *Ko-chin*) formerly applied to one of the divisions of the empire now known under the name of Anam. The situation of the Province of the Province of *Kiu-chin* appears to have

lain well to the southwards, or towards Cambodia, and it may be that the local name was still in force when the Portuguese navigators explored this coast, in which case it would be very natural for them to apply the title as a distinctive appellation to this dependency of the Chinese empire.

MEI HWEI-LI.

CREMATION IN CHINA.—(Vol. 2, pp. 125 and 152). The following notice of the practice of burning dead bodies occurs in an English anonymous translation (London, 1798) of Van Braam's account of the travels of the Dutch Embassy that repaired to the Court of Kienlung in 1795. The district of country round about Soochow, through which the embassy passed on its return journey to Canton, is the locality referred to:

"I remarked here a singular usage relative to the dead, whose coffins are deposited in any field indiscriminately, and upon the surface of the earth. Those who can afford it build a little square wall round the coffin, equal to it in height, over which a small roof is erected, covered with tiles; others lay straw and mats over it; while the lower class of people content themselves with laying merely a *stratum* of turf over the coffin, and leave it in that situation. We have passed by a great many graves of this kind during the two last days.

"As the Chinese show a high degree of reverence for the dead, this mode of treating them, which appears so indecent, astonished me much. I enquired the reason, and was told that the land was so low, that the dead bodies could not be interred without lying in the water; an idea which the Chinese cannot bear, because they are persuaded that the deceased love a dry abode. After some time has elapsed, the coffins that have been thus left in the open fields are burnt with the bodies they contain; and the ashes are carefully collected, and put into covered urns, which are afterwards half buried in the earth. I saw several urns thus deposited by the road side."

Marsden, who was acquainted with the above notice, appears to think that the practice was derived from the Hindoos.

F.

EXECUTION OF WOMEN IN CHINA.—(Vol. 2, No. 4, p. 55.) The querist H. enquires "whether it is in accordance with Chinese law to behead women?" It appears that for capital offences they are put to death by strangulation or decapitation; and

Staunton, in his "Penal Code of China," page 407, gives the following instance:—"When a wife falsely accuses her father-in-law or her elder brother-in-law of having obliged her to consent to an incestuous intercourse, she shall suffer death by being beheaded."

K.

THE FUNG TREE.—(Vol. 3, p. 4.)—Is quite common all round Amoy. A very large green caterpillar is found abundantly upon it, from which a very strong sort of gut (like catgut) is made by simply drawing out the entrails of the animal as far as they can be drawn. Possibly that is what a correspondent refers to as a silk got from the tree. A parasite very like mistletoe grows often on this tree, and may perhaps be the "excrescence" spoken of.

C. D.

THESAURUS OF THE MANCHU LANGUAGE. (Vol. 2, p. 140.)—The Thesaurus inquired after is undoubtedly the one originally published under the title of *Tsing Wen Kien* 清文鑑 in 26 vols., and which was subsequently reissued in a revised and augmented edition in 48 books, under the title *Chih Pien Tsing Ting Tsing Wen Kien* 勅編增訂清文鑑, under an edict issued by the Emperor Kienlung in 1771. This edition was prepared under the supervision of the Hanlin Academy, and was published at the Imperial press in Peking.

E. C. T.

EMPLOYMENT OF CHINESE CRIMINALS.—At page 151 of Vol. 2 of *Notes and Queries* information on the nature of the employment of Chinese convicts is requested. Although the following instances of Chinese criminals being compelled to labour cannot be regarded as an answer to the query as it was inserted, they are offered to SWATOW as being in some degree connected with the subject inquired about.

In the intercalary third month of the 5th year of Yungch'ang an Imperial decree was issued with reference to such banner-men in Peking as had been subjected to corporal punishment or disgrace, and were in a state of vagabondism without visible means of support beyond the usual Chinese resource of living on their friends. The proper officers were directed to take measure for deporting persons of this description to the agricultural districts in the neighbourhood of Peking, where they were

to be employed in tilling the ground and such like occupations; and the reason assigned for this compulsory labour was the desire to save honest people from annoyance and the prevention of crime arising from the idle habits of the vagrants themselves.

The same Emperor also gave orders in the 11th month of the above year for the deporting to the provinces of Chili, Shantung and Honan of such military officials belonging to Kwangtung, Fukien and the coast prefectures of Chekiang (the people of these localities being represented as foud of turbulence) as might have been dismissed and punished for misconduct, and who might be found idling away their time in their homes. Measures were to be taken to have them employed as soldiers on their arrival at the place of banishment assigned to them, both employment and food being thus found for them, and the possibility of their committing crime or creating disturbances in their native districts from sheer want of occupation or viciousness taken away. It is stated that the employment is forced on them to give them the chance of repentance and reform.

T.

ERRATA.

Vol. 2, No. 12, p. 181, col. 1, line 34, for *printing out* read *pointing out*. P. 187, col. 2, line 8, for *Soucha* read *Loucha*. P. 187, col. 2, line 17, for *vol. 46* read *vol. 36*. Vol. 3, No. 1, p. 12, col. 2, line 17 from bottom, for *Kwang Tu* read *Kwang Ta*; line 8 from bottom, for *Chi hui* read *Chihui*. P. 13, col. 1, line 12, for *Cheng* read *Chéng*. P. 13, col. 1, line 15, for *Hau* read *Han*. P. 13, col. 1, line 22, for *Khan* read *Khan*. P. 13, col. 1, line 27, for *Tu cha yuen* read *Tu-cha Yuen*. P. 13, col. 1, line 7, from bottom, for *anny* read *army*. Col. 2, line 7, for *taking Census* read *taking of the Census*. P. 14, col. 1, line 10, *dele* the comma after *involve*.

BOOKS WANTED.

Any Chinese works on the law of inheritance, or references as to their titles, price, &c.; also similar information as to foreign publications containing notices of the above, and the laws regarding Chinese wills, &c.

Address "C." care of Editor.

"Catalogus medicamentorum Sinensium quæ Pekini comparanda et determinata curavit Alex. Tatarinow M. D. Medicus missionis Russicæ Pekinensis, spatium annorum 1840-50."

"Noms indigenes d'un choix de plantes du Japon et de la Chine déterminés après les échantillons de l'herbier des Pays Bas."

Wanted to purchase a small work on Chinese Materia Medica, by Daniel Hanbury, F. R. S.

Address "F. P. S., care of Messrs Lane, Crawford & Co., Shanghai."

"Callery's Systema Phoneticum Scripturæ Sinicæ, Macao, 1841"; "Penal Code of China, by Sir G. T. Staunton, London, 1810."

Address Rev. G. Piercy, Canton.

A good Portuguese-English Dictionary, price not to exceed \$5.00.

Address A. B., care of Editor *Notes and Queries*.

A pamphlet on vaccination, by Dr. Alexander Pearson of Canton. In English. Loan will oblige if not to be had otherwise.

Address A. Lister, Esq., Hongkong.

Comte de Gobineau's "Residence in Persia."

Address W. F. M., care of Editor *Notes and Queries*.

Contributors are requested invariably to head their Replies with a reference in brackets to the No. and page of the Query answered by them.

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TABLE OF CONTENTS.

NOTES:—The Reception of Chinese Envoys in Europe; Wild Cattle in Formosa, 49—Grapes in China, 50—Parental Authority in China; Early Marriages in China, 54—Tea Oil; Persian Street in Ningpo; The Origin of the T'ien Ti Hwui, 55.

QUERIES:—Countries indicated by certain Chinese Characters; Buddhist Priests in America; "The word Chit"; "Canarin and Chatin," 58.

REPLIES:—Koxinga's Name, 58—Hernia in China; The term "Junk"; The word Pylong, 59—The Cities of China, 60—Dialects of the Miau-tzu and Chong-tse—their Affinity to that of the Siamese, 61—English and Chinese Names of Plants, 62—Cochin China; Jade Stone, 63.

BOOKS WANTED,..... 64

NOTICES TO CORRESPONDENTS,..... 64

Notes.

THE RECEPTION OF CHINESE ENVOYS IN EUROPE.

At the present moment, when all interested in Chinese affairs are looking forward with unpleasant forebodings to the consequences likely to flow from the reception obtained in Europe for the so-called Chinese embassy, a pertinent extract from a modern historical writer recommends itself to serious attention. The passage, of which the following is a translation, occurs in the fourteenth book of the *Shing Wu Ke* or History of the Wars of the present Dynasty, which was published at

Peking about 1845 by an official of high rank. Speaking of the "nations of the West," the writer says:—"The books even of the British and other barbarians acknowledge Russia as the greatest of nations. Our own envoys, in their journeys thither, have only had interviews with their [i.e. the Russian] territorial Governors, and have not been admitted to see the Emperor." The Chinese wording is as follows:

相吏疆其與止返往臣使我
也汗其見得不接

It is truly significant that such a testimony to the grandeur of Russia should be extorted from the Chinese writer by the instance of self-respect and reserve to which he refers.

A. B. C.

WILD CATTLE IN FORMOSA.

A note was contributed a few months ago by "F." (see Vol. II., p. 179) on the taming of wild cattle in Formosa, as mentioned by Wang Yü-yang in his *Miscellanies*, which date from the early part of the 18th century; and in this connection the following passage from another and earlier work seems worthy of passing notice, as the subject is not without interest in respect to the history of Formosa. The work in question consists in a diary, written in a very spirited and agreeable style, of an official journey from Foochow via Amoy to Formosa and through various parts of the Island in 1697, and affords, in its numerous digressions, much valuable information respecting the history, productions, and ethnology of the then newly submitted dependency. Travelling among the hills in the interior, the writer, stopping for dinner, as he says, at Chung Kiang Shé 中港社, "saw outside the door a very large-sized cow confined in a wooden cage. The beast's head was hanging downward, and its feet cramped together; it had, indeed, no room to stretch in. The

villagers told me it was a wild cow, and that it was fastened up in this way to be tamed. They told me also that wild cattle abound in the hills of Chuh Tsien 竹塹

and Nan K'ien 南嵌, where they roam about in herds of hundreds and thousands. Also, that the savages are able to catch them alive and domesticate them for use."

It would seem, moreover, from a further statement, that these cattle when tamed were employed as draught animals in travelling carts at the period referred to above.

MEI HWEI-LI

GRAPES IN CHINA.

The *Chinese Repository*, as pointed out by E. C. T. (*N. and Q.*, vol. 1, p. 169) states that the grape is not indigenous to China; but closer investigation seems to establish the fact that the grape vine is, on the contrary, a native of the northern provinces of this country, and that it was early brought under cultivation, while superior varieties only were brought from western Asia. It is manifest that at the present day the Chinese are not successful improvers of vegetable products, and this seems always to have been one of their characteristics. In the importation of the finer sorts of grape from foreign countries, we have but an instance of this lack of power on the part of the Chinese to improve indigenous products by cultivation; perhaps the cause of this lies in their habitual adherence to mere traditional routine; Chinese gardeners of the present day are guided very much by rules of rote, the results often of practice and experience—as when they act under the rule that such and such a gardening operation must be performed in such a month, or within the first, second, or third ten days of such a month, quite irrespective of any reason for such a course, or any regard for variations in the seasons. The following of such dogmatic rules must in some measure tend to prevent individual efforts at improved horticulture, and restrain the gardener from that unconscious selection which in the course of many generations has with ourselves resulted in fruits so much improved as to bear but little resemblance to the original parent form.

With the exception of a very untrustworthy remark by a single writer, that the grape was a valuable article of cultivation during the Chow dynasty, the earliest mention of the grape in Chinese literature appears to be contained in the chapter on the nations of Central Asia, entitled Ta Yuan Chwan 大宛傳 or description

of Fergana, which forms part of the historical records (Sze-Ki 史記) of Sze-ma T'ien, dating from B.C. 100. Writing of the political relations instituted shortly before this date by the Emperor Wu Ti 武帝 with the nations beyond the Western frontiers of China, the historian dwells at considerable length, but unluckily with much obscurity, on the various missions despatched westward under the leadership of Chang Kien 張騫 and others, and mentions the grape vine in the following passage:—"Throughout the country of Fergana wine is made from grapes, and the wealthy lay up stores of wine, many tens of thousands of shih 石 in amount, which may be kept for scores of years without spoiling. Wine is the common beverage, and for horses the mu-su 苜蓿 is the ordinary pasture. The envoys from China brought back seeds with them, and hereupon the Emperor for the first time cultivated the grape and the mu-su in the most productive soils."

In the Description of Western regions, forming part of the History of the Han dynasty 漢書西域傳, it is stated that grapes are abundantly produced in the country of K'i-pin (identified with Cophene, part of modern Afghanistan) and other adjacent countries; and referring, if I mistake not, to the journeys of Chang Kien, the same work says that the Emperor Wu-Ti despatched upwards of ten envoys to the various countries westward of Fergana, to search for novelties, and that they returned with grape and mu-su seeds.

These references appear beyond question to determine the fact that grapes were introduced from Western—or, as we term it, Central-Asia, by Chang Kien; and the author of the 蒙泉雜言 maintains that though grapes have been known in China from time immemorial, and were spoken of by an Emperor of the Wei dynasty as one of the choice fruits of China, it is yet true that they were brought from Fergana by Chang Kien; for these latter were of a different kind to those previously known. I may mention *en passant* that it is recorded that the aforesaid Emperor in an announcement to his officers, eulogized the grape for its excellent flavour, and other good qualities, and recommended a few with the "early dew" still upon them as an antidote for the bad effects of a drinking debauch.

Chinese authors write of the grape and the wild grape, some as distinct plants, others as forms of the same tree, and both

existent in the north of China; one author says distinctly that the envoys of the Han dynasty, who went to the regions beyond the western frontiers, introduced *new sorts of grapes* 蒲桃之異種, and others write of the existence of the wild grape in northern China, and particularly in the Province of Shansi; this wild grape is described as exactly like the cultivated grape, except that all its parts are smaller, and this similarity is faithfully depicted in the plates given in Chinese works, and particularly in the comparatively excellent plates of the Encyclopædia of Agriculture. Several species of the genus *Vitis* are known to grow wild throughout China, though not generally bearing such an outward resemblance to the true grape-vine as to be likely to be popularly associated with it; in the Amoor territory however, and probably southward into the northern provinces of China proper, grows a wild vine, recorded by Maximowicz in his *Flora Amurensis* 1859, as *V. Amurensis* Rup., and described as differing only in the shape of its seeds from the *V. Vinifera* L., with which however Regel in his *Tentamen Floræ Usuriensis*, published at a later date, considers it identical. Hence we have from independent foreign and Chinese authorities, the fact of the grape vine being indigenous to North-eastern Asia; the former authority proves the fact as regards the Amoor territory and the latter testifies to it as regards the northern Provinces of China proper; it is but a fair inference to conclude that the intervening latitudes would bear similar testimony were they examined.

In course of time, after the introduction of superior forms by Chang Kien, grapes and grape wine appear to have sometimes constituted a portion of the tribute or friendly offerings from the states of Central Asia to the Government of China, and to have been employed as complimentary gifts between the Emperor and high officers of State. The Description of Turfan 高昌國傳 states that envoys from that country brought to the Emperor Ta Tung, A.D. 540, tribute 貢 consisting of grapes and other things. Either the same or a nearly contemporaneous event is referred to in the 南史夷貊傳, Description of Barbarian countries, forming part of the Nan-She or history of the Southern dynasties (during the fifth and sixth centuries) which states that the same Emperor was presented with (獻) a grape-vine pattern carpet, by Turfan, a country producing a

grape wine. In the history of the Ts'i dynasty 北齊書, A.D. 479—501, it is recorded that one Li Yuan-chung 李元忠 presented a vessel of grape-wine to the Emperor, and in return received valuable presents, and a complimentary letter. In the T'ang dynasty it is recorded that Ch'in Shuh Tah 陳叔達 received a gift of grapes from the Emperor, and was praised by the latter because instead of eating them himself he proposed to take them home to his invalid mother. In the Buddhistic records of Loh-yang, the ancient capital, 洛陽伽藍記 it is stated that in the monastery of the White Horse, a very luxuriant vine grew, producing grapes as large as dates (a favourite comparison with the Chinese). The Emperor was in the habit of going there every year when the grapes were ripe, and used to distribute some to his attendants, who again distributed them to their relatives, and they to their neighbours; the flavour being so exquisite that the recipient in each case transferred the gift as a high favour to others.

In conclusion of these historical references to the grape, I add the names, as given [in Chinese works, of various grape producing countries, some of which however have not to my knowledge been identified. Associated with Cophene (referred to above) the History of the Han dynasty mentions 且末 Ts'ie-moh and 難兜 Nan-tow as two countries producing an abundance of grapes. In the description of Western countries forming part of the History of the After Han dynasty, A.D. 221—263, the country 栗戈 Lih-ko is mentioned as being productive of grapes and other fruits; its climate is stated to be very fine, and its wine much celebrated. The history of the Leang dynasty A.D. 502—506, being the dynasty during which the Emperor was presented with a grape-vine pattern carpet by Turfan as above narrated, mentions 扶桑國 Fu-sang as a country producing grapes. In like manner, in different works, are mentioned Ku Ché 龜茲, the country of the Getæ 大月氏國, the modern Karashar 焉耆國, and 簸赤建國 Nu-ch'ih-kien. The author of the Thesaurus 廣羣芳譜, from quotations cited in which work I have selected much of my information,

writes of grapes as large as hen's eggs being produced in Persia, and also, quoting the Description of Western regions, forming a part of the History of the Tang dynasty, in 大食國; this latter is considered by some to be identical with the Tadjiks, the original possessors of Turkestan, and by others, through the Persian language, with the Mahomedan Arabs of the seventh century; in the 述異記, as quoted in the Thesaurus, I find it described as being within the Western Sea 西海中 which would seem to favour the latter theory rather than the former.

Among the fabulous stories of the grape vine is the following:—To the West of Tsin-yang (in the Shansi Province) is a monastery situated far from other habitations; during the reign of Cheng-yuan (A.D. 785-805) one Tang Kwei had taken up his residence therein; one autumn night, when several friends were staying there also, he suddenly saw a hand, yellow and thin, appear at the window; Kwei opening the window asked who was there; to which a voice replied: "I have been a recluse living amongst the hills for years; this evening I wandered in in the pleasant moonlight, and now ask you, Sir, to allow me to sit beneath this window and listen to the conversation of yourself and friends." Kwei gave his consent, and after laughing and talking merrily with his friends for a long time, told him to go away. Next night the hand again made its appearance at the window, whereupon Kwei fastened a piece of string to it so that it could not be unloosed; the hand then disappeared, taking the string with it. In the morning Kwei and his friends searched for the stranger's footsteps, but at about a hundred paces to the North of the monastery they observed a luxuriant grape vine, with the identical string fastened to one of its branches, while some of its leaves were exactly like the man's hand which had been seen at the window. Thereupon they cut it down, and burned it.

Such is a specimen of the trivial stories which the Chinese veneration for traditions, simply because they are old, and their habit of copying verbatim from previous writers, have caused to be preserved for nearly eleven hundred years.

The grape has afforded to a moderate extent a theme for the pen of Chinese poets; the Song of the Grape by the celebrated poet Liu Yü-seih 劉禹錫 affords an example, which I have endeavoured to reproduce in an English dress; it will be seen that it refers to the bringing of the wild grape under cultivation, eulogises its beauty,

points to its improved forms, and winds up with a reference to the oft quoted story of a jar of wine which procured for the donor the post of governor of Liang chow, which story is to the effect that in the Han dynasty one Mang To of Fu-fung (in Shansi) presented to the Minister Chang-yang, a vessel of grape wine; whereupon he was at once promoted to the Government of Liang-chow.

THE SONG OF THE GRAPE.

The grape vine from untrodden lands,
Its branches gnarled in tangled bands,
Wine brought the garden to adorn
With verdure bright; now, upward borne,
The branches climb with rapid stride,
In graceful curves, diverging wide;
Here spread and twine, there, languid fall,
Now reach the summit of the wall;
And then with verdure green and bright,
Enchanting the beholder's sight,
Beyond the mansion's roof they strive,
As though with conscious will alive.
And now the vine is planted out,
It climbs the wooden frame about,
The lattice shades with tender green,
And forms a pleasant terrace screen.
With dregs of rice * well soak the roots,
And moisten all its leafy shoots,
The flowers like silken fringe will blow,
And fruit like clustered pearls hang low.
On "mare's-milk" grapes the hoar frost † gleams,
Shine "dragon scales" like morning beams.
Once hither came a travelled guest;
Amazed his host he thus addressed,
As strolling round he chanced to see
The fruit upon th' o'er-hanging tree:—
We men of Tsin, such grapes so fair,
Do cultivate as gems most rare;
Of these delicious wine we make,
For which men ne'er their thirst can slake.
Take but a measure of this wine,
And Liang-chow's rule is surely thine!

The Chinese name for grape, usually written 葡萄 p'u t'au, was in the Han dynasty written 蒲桃, and has also been written 蒲陶; the derivation of this name, according to the Pên-ts'ao, is from 酹 pu to drink hilariously, and 醕 t'au tipsy, in allusion to the use and abuse of the wine made therefrom.

Of the several different varieties which are enumerated, the following are the most frequently mentioned; to each I append a few descriptive and other remarks, gathered from various sources.

The 水晶 crystal grape is of a white cloudy colour, and is covered with white*

* See remarks below on the cultivation of the vine
† In allusion to the bloom on this kind of grape.

bloom, like rice-dust; in form it is large and long, and in flavour very sweet. Those of Turkestan 西番 are the best.

The 馬乳 mare's-milk grape is of a purplish colour, large and long in form, and of sweet flavour. According to the Pén-ts'ao this kind is so called because of the size and form of the fruit resembling the teats of a mare; but it is worthy of notice, and somewhat suggestive of another derivation, that mare's milk is a favourite article of beverage in Central Asia, whence this sort of grape is said to have been brought. In the Nan Pu Sin Shu 南部新書, by a writer of the Sung dynasty, named 錢易 Ts'ien-yih, its introduction is stated to have been from Turfan, when that country was conquered, during the reign of 太宗 Tai Tsung (of the T'ang dynasty, about A. D. 640.)

The 紫 purple grape is of a dark colour; of this kind there are two sizes, large and small, and two flavours acid and sweet. The Pén-ts'ao says this is the kind which Chang Kien brought from the West. A very dark coloured, almost black raisin of an acid flavour, is imported into Canton from the North; perhaps this is the "small" and "acid" kind here designated.

The 綠 green grape is from Central China 蜀中; when ripe the colour is green; green grapes of Turkestan are called 兔睛 T'u-tsing, rabbit-eyes; they are very sweet, and a rare variety without seeds is of great value.

A green grape grows plentifully in the Fuh-kien province, and, though scarcely for other purpose than ornament, in Canton. A light-coloured, very sweet, and seedless raisin from Tientsin, is sold in Canton. Either or both of these may possibly be referable to this green grape, which moreover appears to be the result of native cultivation.

The 瑣瑣 so-so grape is described as being seedless and as small as a pepper corn; originally introduced from the west, it is now said to be cultivated in China, one or two bunches appearing on a vine frame; they are round in form, and of a deep carnation colour, and sweet and pleasant flavour. The imported ones are better than those grown in China; they are dried in large quantities and form an important article of commerce, especially in the northern vine fields, and are much prized by the people of Kiang nan 江南. The

Nung Cheng Tsuan Shu, or encyclopædia of agriculture, says this description of grape is eaten by children as a preventive of the small pox; or if the disease has already broken out, it hastens its development and cure.

The description of this grape is suggestive of the Zante currant, but I am not aware of its existence in Eastern Asia; the small quantities in which the so-so is said to be produced in China seems to indicate merely an occasional "sport," having a likeness to some dried grapes known from foreign countries; probably they are a small form of grape cultivated beyond the north-western frontiers.

These descriptions of some of the varieties of grapes recorded in Chinese literature are of course very vague, but as my scope of personal observation is confined to Southern China below the latitude on which grapes cease to flourish, I am unable to compare these written records with existent facts. As these names are occasionally referred to in Chinese writings without the adjunct p'u-t'au to indicate what fruit is meant, I reproduce the names above given, with an additional one from the Pén-ts'ao, and some descriptions from that work, which at all events have the advantage of being brief, in order that they may be presented at a glance to the reader's eye.

菓龍珠 vegetable-dragon pearl grapes are round.

馬乳 mare's-milk grapes are long.

水晶 crystal grapes are light coloured.

紫 purple grapes are dark coloured; and to make the list complete I may add,

綠 green grapes.

瑣瑣 so-so grapes are small.

The general descriptions of the grape vine given in Chinese works are of the usual vague character; the branches are compared to rattans; bunches of small flowers of a yellowish white colour open in the third moon, and the fruit is perfected during the seventh and eighth; the trunk and stems are described as hollow, and water poured on the roots in the evening will permeate into the branches by the morning; hence the popular name 木通 tree-pipe.

Propagation by layers is recommended, and irrigating with water in which rice or meat has been washed or saturated. If musk be inserted under the bark, the whole tree, flowers, fruit, and all, will be impregnated with the odour of musk; while the insertion of liquorice near the root causes the vine

to die. In the north, where the winters are excessively cold, it is recommended that the whole tree be taken down from the frame and buried a foot deep in the ground, under straw to protect it from the frost; when the fruits are forming superfluous foliage should be cut off in order to admit light and air to the grapes, a plan which is adopted in the more northern vine countries of the West, though considered injurious in warmer climates. The following is recorded as a plan for rearing grapes of large size: plant a vine near a 棗 date tree (*Rhamnus sp.*), and in the spring bore a hole through the latter and pass through it a branch of vine; when the natural growth of the wood has completely closed the hole, cut off the vine from its own root, and it will then combine with the foster-tree and produce grapes as large as dates.

Grape wine is said to be made chiefly in Shansi, but it is disparaged as compared with that from the west; raisins are also prepared and form an article of trade. The following recipe for an article of domestic use is given; take unripe grapes, and bruise them well in an earthenware vessel; drain off the liquid and boil over a slow fire to a thick consistency; add syrup and sandal-wood dust or musk. Vessels of copper or iron must not be used, nor ripe grapes, as they will ferment. This preparation is evidently a syrup rather than a wine; such syrups were also made by the ancient Romans and others, and chips of fir wood, as well as the leaves and other parts of the wine, were employed by them to give flavour to such preparations.

To dry grapes: cut off singly well-ripened grapes with a knife, so as not to break the skin; take equal quantities by weight of grapes and syrup, which boil for four or five ebullitions; drain off the liquid, and dry the grapes in the shade. They will then be kept a long time. To keep grapes in a fresh state, hang them in a dark cellar.

I have already referred to the wild grape, and its similarity to the cultivated one. It is said to grow in woods and on hill sides, sometimes forming a beautiful sight as it festoons lofty trees. Wine and raisins, it is said, can be made from its fruit. The following are given as synonyms in the Thesaurus.

野葡萄 = Wild grape.

燕藥 Yen Yuh.

嬰藥 Ying Yuh.

嬰舌 Ying Sheh.

Canton.

THEOS. SAMPSON.

PARENTAL AUTHORITY IN CHINA.

Parents in China have the power of life and death over their children. In a village near Ningpo an instance of this occurred a short time since. A young man had lost some money by gambling, and could not raise the funds to pay the debt. His grandmother a few months previous had died, and in her coffin, as is customary, a quantity of extra clothing was placed; the corpse also was clothed with a large number of gaments. The young man thought to himself, if he only had the clothing that was uselessly rotting in the grave, he could sell it and pay his debt and have something over. Hence he went at night, broke open the grave and coffin, and rifled the corpse of his grand-mother of all its clothing, and any other valuables that may have been placed in the coffin:

The thief was detected, and his father took upon himself the responsibility of vindicating justice. He took his son, his only remaining son, and drowned him in the canal, as he supposed. But after removing the body from the water a short time, the young man revived. His father then took a cord and strangled him.

M. J. K.

EARLY MARRIAGES IN CHINA.

It is well known that parents in China often betroth their children when very young. Poor people often take little girls when only three or four years old, and bring them up in their families to become the wives of their sons when of suitable age, which often is 15 or 16 years.

Recently a somewhat remarkable case of early betrothal came under my observation. Two neighboring families who had no sons, had each a daughter born to them. One of the infants soon died. Both families were very anxious, as Chinese parents usually are, to have sons, and had little desire for daughters. So the parents whose infant daughter was dead made an arrangement to adopt the infant of the other family as a daughter-in-law, the wife of a son yet to be begotten and born. The parents of the infant were quite willing to betroth their daughter to the as yet unborn husband, the papers were duly made out, a feast given, the offerings made, and the little bride 22 days old, was carried to the house of her future parents. I learned on inquiry that it was expected that the presence in the family of a betrothed wife would induce Heaven to grant her a husband.

M. J. K.

Ningpo, March 29, 1869.

TEA OIL.

Some may believe that the Tea oil which the Chinese called Cha Yew 茶油 is manufactured from Tea seeds, but such is not the case, and they will be deceived if they base their idea upon the above two Chinese characters as meaning such an article.

On careful investigation, I find that the seeds from which this kind of oil is extracted, are the seeds of trees called Camellia Oleifera or Dwarf Pine, which take eight years (more or less) to produce flowers and seeds after being planted.

Taking the character 茶 which means Tea, and 油 which means Oil, it is a mistake to give it the name of Tea Oil according to the sense of the words; some other name must be adopted according to the true character of the article itself. For instance Hwa Seng 花生 is ground nut, from which oil can be expressed, and therefore Hwa Seng yew 花生油 is actually the oil of ground nut; but it is quite the reverse in the case of the Tea oil, which is not the oil of Tea seeds but that of Camellia Oleifera. Tea plants have also seeds, but they have never been manufactured into oil.

I may also add that the Tea oil sold by the manufacturer, is more or less mixed with some other kind of oil, as a sufficient quantity of the seeds of Camellia Oleifera could not be procured; and that whoever opens an oil manufactory is not compelled to confine his business to manufacturing the oil of the Camellia seeds only, but extracts it from some other kinds also, such as vegetable seeds, pine seeds, sesamum seeds &c.

G. M. C.

Foochow, 7th April, 1869.

PERSIAN STREET IN NINGPO.

In the topography of the prefecture of Ningpo there is a passage* which states that among the streets and villages belonging to Ningpo there is one called Po-si-hiang. This means Persian street or Persian village, and seems to indicate that a colony of Persians settled here at some ancient period. The passage reads 巷東

南隅波斯巷 Hiang-tung-nan-yü-po-si-hiang.—At the South-east corner of the great street is the street called Po-si

street. The character 波斯 were formerly called Pa-si. The Mahommedans now say Farsi.

To what ancient religion did the Persian colony of Ningpo belong?

1. There was the Nestorian religion which was widely spread in China in the seventh and eighth centuries. John de Monte Corimo stated that in his time (13th century) there were 30,000 Nestorian Christians in China. On the Nestorian monument, Po-si is mentioned as the country to which belonged the Magi who came to worship our Saviour.

2. There were the Jews. They had colonies in several of the large cities and among them at Ningpo, but they have long since died out.

3. Then there were the Mahommedans, a Persian speaking people, who came to China as the Jews did in the Sung dynasty. A few of these people are still at Ningpo.

4. There was the religion of the fire worshippers. The name 火神教 Hwa Shen Kiau is applied to it and it was brought to China about the 7th century.

As these four religions were all introduced to China by persons speaking the Persian language, unless the Nestorians were an exception, who passed through Persia on their way to China from Mesopotamia, it is very difficult to determine to which belonged the colony whose presence at Ningpo in former times is indicated by this street name.

In North China down to the present time there is a phrase 波斯進寶 Po si tain pau "the Persians bringing valuable stones," which refers to the times of the Ming dynasty when Mahommedans came often to China with presents of precious stones for the emperor. Perhaps then Po-si-hiang means only "Mahommedan street." Investigation by those residing on the spot would probably settle this point.

J. EDKINS.

THE ORIGIN OF THE T'IENTI HWUL.

[It was our intention in this number to have given sketch of the Penang societies, but the following from a Chinese gentleman having reached us a few days since we gladly insert it instead.—Ed. N. & Q.]

The writer of the following note has accidentally picked up some information upon the subject from an old manuscript lying in his library, which gives an outline of the doings of this society. From it he extracts the following story, but as he is

* See 寧波府誌卷之人 page 4.

not a member of the society he cannot vouch for its truth ; he therefore leaves it with his readers either to believe or disbelieve it as they choose.

During the reign of Yung Ching A.D. 1723-1735 there sprung up a very powerful Race called the Si Lu 西魯 on the borders of China, whose leader contemplated an invasion of the empire. When he had assembled a sufficient force, he made towards the Metropolitan City. When Yung Ching, the Emperor, heard of this movement he determined to give them battle, so he sent his generalissimo to meet them on the way, and after several desperate fights Yung Ching's army was defeated.

Yung Ching on hearing of this event was much perplexed, not knowing what to do ; and having no other alternative, had recourse to the advice of his counsellors who ordered that proclamations should be issued throughout the empire giving the people to understand that whoever should succeed in suppressing this rebellion should be made a great Minister, besides receiving other honors. In spite of such promises no response was made to the call.

Now at this time there lived 108 Buddhist priests in a temple at Shantung called the Shaon Lin Sze 少林寺. When they heard of the ravages made upon the people by the conquerors, and the invitations contained in the said proclamation, one of their number named Li S'ei Kai 李色

開 a priest of great virtue, went to see the local official (in whose Yamén a proclamation was also posted), and through him he was admitted to an audience with the emperor, to whom he proposed to offer his services to that end.

After some formalities the emperor asked him what number of men he required for the occasion ; he replied that he demanded nothing but his own men, that is the 108 priests, who were sufficient to conquer the enemy. However, Yung Ching ordered his generalissimo to supply any number of men he might require.

Li S'ei Khai on his return to the temple informed his companion priests of his conversation with the emperor ; all of them agreed to support him, and they forthwith prepared themselves for the coming battle.

When the battle was fought the enemy was totally defeated and driven out of the country ; and when the news of this victory reached the Emperor Yung Ching was so glad that he ordered his Ministers to go and meet the conquerors on their entering the palace. This greatly offended one of

the Ministers named Ch'ang Kien Chiang 張建章 who was the emperor's great favorite and was also a man of much influence at Court ; and he sought to ruin them by all possible means.

When the conquerors came into the presence of the emperor, they were asked what they required for their services ; but they assured the emperor, that as they were chü kea jên 出家人 that is men who had left their homes, they could not accept any honors and that they would be quite satisfied if their great exploits were kept on record. So it was done according to their request, and they were then dismissed with many assurances of regard from the emperor. While this was going on, the said Chang Kien Chiang was meditating a plan to prevent their demands being granted ; but as they wanted nothing extraordinary, he was foiled in his intention ; however he was not satisfied, and determined to carry out his scheme of revenge.

Chang Kien Chiang was a remarkable chess player and it happened that he was one day invited to play chess with the emperor. During the game he purposely moved one of his chessmen in a wrong direction, and when the emperor observing it, told him of his error, Chang Kien Chiang readily made an apology ; the play was continued, but when he made the same error a second and third time the emperor addressed him as follows :—

"As you are a good player, how is it that you made such a confusion in your moves ?"

Chang Kien Chiang replied :

"My mind has been fixed upon some very important affairs of the empire."

The emperor again asked.

"What are they ?"

Chang Kien Chiang hereupon replied :—

"There is a well substantiated report current that the 108 priests who have lately conquered our enemies the Si Lu intend to attack your majesty ; and that it is also their intention to renounce the priesthood and to become emperor and ministers as soon as the empire should fall into their hands."

The emperor on hearing these words was excessively angry, and without instituting any enquiry ordered that the temple should be destroyed. Chang Kien Chiang was entrusted with the command of the soldiers and at midnight he arrived at the temple when all the priests, except five, had retired to bed ; and after due precautions had been taken, in order not to let any one of them effect their escape, he surrounded the temple and set fire to it. Out of the 108

priests only Li S'ei Kai and four others who were very pious and virtuous, made good their escape with the aid of Kwan Yin, the goddess of Celibacy, who was worshipped in the temple; all the rest perished.

These five men had felt great uneasiness in mind during the previous day and therefore devoted the whole day and night to chanting prayers to Kwan Yin more religiously than on former occasions, and to praying that the evil, if it existed, might be averted. So they sat up in the night till the destroying force arrived, when they heard guns being fired and on looking through one of the windows they knew that their end was approaching, for they could not go out by the front door, as the soldiers were there, and behind they were prevented by a broad river. Consequently they had no hopes of escape and willingly submitted to their fate; while in this miserable state, they prostrated themselves before Kwan Yin and begged hard for her aid; while in this position, they fell into a trance and Kwan Yin appearing to them led them across the broad river in safety, and brought them to rest under a huge tree by the stream. They then consulted as to the best way of planning their revenge for the conduct of the emperor and his Minister Chang Kien Chiang towards them, and while they were discussing they saw an incense pot 香爐, brought down by the current, floating by. This they picked up, and declared that it was a sign for forming a league to avenge the wrongs which they had sustained; they then threw off their priestly garb, let their hair grow and became Shoo-keas 俗家 again—that is persons who returned again to their homes.

The incense pot was placed before the tree in order to hold joss stick, and as they had none, some twigs were used; so each man took three in his hand and called upon Kwan Yin and all the gods in the universe to witness the union which they then formed for the overthrow of the emperor; this done, the twigs were put in the incense pot, and they again swore as brethren that each would go forth and collect as many associates as he could in order to raise the standard of rebellion. Thus these five priests commenced the establishment of the Triad Society in whose hall they are now worshipped, under the title of Wu T'su 五祖, the five Ancestors.

I will now add a few facts concerning this society. There are many societies in the Straits which go by the name of Kongsis; those that worship the five ancestors are

the Tien Ti Hwui, San Ho Hwui Siao taou Hwei and kin tsien Hwei but these Hwuies (Leagues) have different names given to their respective halls such as, in Penang the

義興公司 E Hsing Kongsai,
海山公司 Hai Shan Kongsai,
和勝公司 Ho Shing Kongsai,
和合公司 Ho Ho Kongsai;

the others not being descended from the five ancestors they could not be called Tien Ti Hwui &c; and nothing definite can be got out of them unless one is a member of the society, and even then you are forbidden to reveal the secret of the signs &c. to outsiders on pain of death. Any man on joining is bound to pay a fee of \$3.80 out of which a portion, say 50 cents for every new member, is paid to the Master of the ceremonies, called the Seen Sang 先生 and a part is also given to the Messenger called the Ts'ao Hsia 草鞋 because he is said to wear out a pair of straw shoes in running on the errands of the Society and collecting new members. The balance goes to the Kongsai fund.

There are three Chiefs called

I,—Ta Ko 大哥,
II,—Urh Ko 二哥,
III,—San Ko 三哥,

Six associates, called Liew Ta Shang 六大商 and the Seen Sang form the Council to try criminal as well as civil cases, and manage all the affairs of the Brethren and the Kongsai.

It is said that the members are required to let loose their hair; this done, they must go and worship the five ancestors, when the Seensang shall teach them some ceremony and the signs of the society, after which they are required to pass the bridge of swords, which they call Kwo Kien M'eu 過劍門.

Here many questions are asked such as "Who are your parents?" to which the answer is "I am born by the heaven and bred by the earth," again "What brought you here?"

Answer.—"To support the good cause."

Query.—"Are your Fathers and Brethren dear to you?"

Answer.—"No, the Brethren in a good cause are dear to me."

And so on. I am told that there are some other severe questions which the new

members are obliged to answer to the satisfaction of all the members, and should there be any hesitation the new members are thrashed. Every member on joining must also have a backer to support him lest he should meet an antagonist who may have had some row before with him; in this case revenge may be exacted before he passes the Sword Bridge; but if he has once passed it no man can injure him, and he is, from that time, considered one of the fraternity, and is bound to fulfil, as the others, the thirty-six articles of the Oath of the Society.

Any new member after being once admitted is entitled to a piece of Red cloth called the Pen tsien 本錢 on which is a diagram drawn with the big character 洪 Hung in the middle and some other small characters running cross-wise. The character Hung was taken after name of Hung-wu 洪武 the founder of the Ming dynasty, as it was the intention, as it is said, of the five priests to re-establish that dynasty, when the empire should fall into their hands. The business of admitting and swearing in new members which is called K'ai hsiaang 開香 and is often carried on at night.

The different Kongsis may worship any one of the five ancestors and consequently adopt any kind of rule, whichever may be most agreeable to their interests; thus sometimes a father has been known to fight against his son because each belonged to an opposite party. Many other charges have been made concerning them; laws are daily broken by them, and it is a great pity that they are still allowed to exist.

Before closing my remarks I would urge that it is a matter of great importance that however secret may be the doings of the Kongsis, they should not to be allowed to exist in the face of civilization; though it would be a troublesome task to extinguish them after they have taken root so deeply in the ground. The society which sprung up first in the North and was known as the Pei Leu Keau 白蓮教 was analogous to the Tien Ti Hwui. It has committed great evil, and rebellion being one of its chief objects, it was in the midst of its glory finally suppressed.

The Chinese Government are very severe indeed against the Hwuies, which are mainly composed of lawless people from whose combinations, a rebellion has often sprung up. If proper pains be taken, I have no doubt that the existing evils connected with the Hwuies in the Straits can be remedied.

Foochow.

G. M. C.

Queries.

COUNTRIES INDICATED BY CERTAIN CHINESE CHARACTERS.—What countries are indicated by the following names met with in Chinese works?

大食國,
頻斯國,
拂林國,
柔佛,
三佛齊.

Hankow.

F. P. S.

BUDDHIST PRIESTS IN AMERICA.—I see the following statement in a recent home paper:—

"Prof. Carl Neuman, of Munich, a diligent student of Chinese Antiquities and bibliography, has discovered from the Chinese year books that a company of Buddhist Priests entered this vast Continent, via Alaska, a thousand years before Columbus and explored thoroughly and intelligently the Pacific borders, penetrating into "the land of *Fu-sung*—for so they called the Aztec territory, after the Chinese name of the Mexican Aloe."

Perhaps some of your numerous and able contributors may be able to verify the learned Sinologue's discovery and for that purpose I beg to submit it to further inquiry.

Y. J. A.

Shanghai, March 24.

[A similar query in identical words has been received from F. P. S.—Ed.]

"THE WORD CHIT."—Are the terms *Chit*, a letter, note, handwriting and *Chints*, (Malay: Chit, Chitta; Port: Chita; French: Chite; Dutch: Chits; German: Zita), Indian cloth painted by hand, both derived from the Arabic word "Chath," a handwriting?

J. A. B.

"CANARIN AND CHATIN."—What is the etymology of the words *Canarins* or *Corumbins* (peasants) and *Chatins* (merchants from Dekhan)?

J. A. B.

Replies.

KOXINGA'S NAME.—(Vol. 3, No. 2, p. 30.) I think there can be no doubt that Koxinga's name was 鄭 and not 鄧; the latter is probably a misprint. In the History of Tai-wan, a work written in 1694, soon after Formosa was subjected, and which gives a long desultory account of this buccaneer's career, the character 鄭 is used throughout.

The same work also says that his mother was a Japanese woman as G. N., Jr. rightly surmises. On page 21, Chap. 19, Vol. 10, the history says. "Of the various Kingdoms situated beyond the seas Japan is the most wealthy and powerful, and all varieties of Chinese produce are in great demand. The Japanese hearing of (the successes) of Chêng's veterans were somewhat afraid of them, but *Chêng-kung being born of a Japanese woman Wei-yang* 渭陽 (a Japanese ruler?) acknowledged him as a relation," &c. K.

HERNIA IN CHINA. (Vol. 3, No. 2, p. 24).—During the last four years 44 cases of inguinal hernia in adults and one case of umbilical hernia in a child, were seen at this hospital. In the latter case the natives had nearly resorted to acupuncture to evacuate the humours that were supposed to be collected. The lower animals are sometimes killed by them in this ignorant way. One adult case was of 6 years standing, and presented, from the large mass of bowel protruded and the corpulency of the patient, the appearance of a second abdomen. The foreign truss is much valued. The piece of bent iron usually worn is clumsy, heavy, and ineffective. It is strange that they should have hit upon a similar device. Probably ours is borrowed from the Chinese! I saw lately a bad case of strangulated rupture of 12 days standing. The parts were in a state of mortification, nothing could be done and the patient died the same evening. The native doctors were utterly powerless. They had wasted the precious time with delusive and useless plasters. The Chinese name for hernia is wrongly called 疝氣. When their theory is so absurd, their practice may be expected to be either nihil or dangerous. The disease is ascribed to weakness and overstraining or over-working.

Peking.

J. DUDGON.

HERNIA IN CHINA. (Vol. 3, No. 2, page 25).—Hernia is called by the Chinese 疝氣 pronounced in Hankow *swan ch'i*, or *swai* (墜?) *ch'i*, but of 45,923 patients, attending the Wesleyan Medical Mission Hospital, at Hankow, during four years, there were 189 recorded cases of Hernia, or Rupture. Of these the great majority were of the "Inguinal" class, and upon the left side of the body, in a large proportion of cases. The disease has been seen in a few cases of women, but its nature is misunderstood, as the disease is sometimes called

氣卵 *ch'i lan*, or "wind in the scrotum, or testicles." Some better idea is conveyed as to its cause and nature by the use of the sound of the character, 墜, which means to prolapse or to bear down. The rattling of wind in the tumour has no doubt misled doctors and patients as to the essential nature of the disease, which they confound with Sarcocoele, Hydrocele, and other positive diseases of the testicle. The tumour after attains a large size and the gut is sometimes "incarcerated" in the scrotum. Strangulation is very rare, from the lax nature of the Chinese fibre. Only two cases of "incarcerated," and one of "strangulated" rupture have been seen in the whole number of patients, attending during five years at the Hospital before mentioned. Trusses are readily purchased by the subjects of this disability, and a rude device of this nature has been the secret monopoly of a family of doctors, of this place, for many years. F. PORTER SMITH.

Hankow, 1869.

THE TERM "JUNK." (Vol. 1, No. 7, p. 87).—From Crawford's "History of the Indian Archipelago" Book III, Chap. 1, I quote the following lines in reply to this query: "The only measurement among these people which has reference to the area of the land is the Javanese *jung*, and its fractional parts proceeding on the binary scale of computation down to sixteenth. The literal meaning of the word *jung* in the Javanese language is a large boat or vessel, and its application in the present instance may have some fantastic allusion to the corresponding immersion of the land in the element of water."

J. A. B.

THE WORD PYLONG, (Vol. 3, No. 2, Page 25).—In reply to the query of L. C. P., I beg to remark that Pylong, properly speaking, is composed of two Chinese words 扒龍 *P'a lung*. The *P'a lung* is a sort of boat rowed and used by a set of burglars. The origin of the latter part of the word is obvious—the supposed swiftness of the dragon 龍 corresponding in some respects with the swiftness of the boat.

Lally-lung is a corruption for Ladrone, the Portuguese word for pirates and sea-robbers. The kidnapping of a native merchant in Canton named King Ku is still fresh in the minds of many, and was done by the people of a *P'a lung* boat.

G. M. C.

Foochow, 7th April, 1869.

THE CITIES OF CHINA.—The following Table of the Cities of various grades in each of the Eighteen Provinces, is taken from the "Complete View of Official Rank and Remuneration" issued in "the tenth year of Hien-Fung, A.D. 1860," 爵秩全覽 咸豐庚申春季. It will be found convenient, I think, for reference.

Eighteen Provinces. 十八省		Fu. 府	Privileged Chow. 直隸州	Chow. 洲	Hien. 縣	Total.
Chih-li	直隸	11	6	17	123	157
Kiang-su	江蘇	8	3	3	62	76
Ngan-hwui,	安徽	8	5	4	50	67
Shan-tung,	山東	10	2	9	96	117
Shan-si,	山西	9	10	6	85	110
Ho-nan,	河南	9	4	6	96	115
Shen-si,	陝西	7	5	5	78	90
Kan-suh,	甘肅	9	6	7	50	72
Fuh-kien,	福建	10	2	—	61	73
Che-kiang,	浙江	11	—	1	75	87
Kiang-si,	江西	13	1	1	75	90
Hu-peh,	湖北	10	1	7	60	78
Hu-nan,	湖南	9	4	3	64	80
Sz-chuen	四川	12	8	—	111	131
Kwang-tung,	廣東	9	4	7	78	98
Kwang-si,	廣西	11	1	16	47	75
Yun-nan,	雲南	14	4	26	39	83
Kwei-chow,	貴州	12	1	13	34	60
Total,		182	67	131	1,279	1,659

In the above Table some of the subdivisions do not appear,—as for instance the local *Fu*, of which there are said to be 4; local *Chow* 26; local *Hien* 4; also a few *Ting*. It will be observed that the whole number of *Fu*, or 1st class cities, is 182; of *Chow* or 2nd class cities 198; of *Hien* or 3rd class cities 1279; making a total of 1659 cities in the empire. Of these all are ostensibly walled cities, but many of them have merely a mound of earth surrounding them, presenting little obstruction to an invading force. Many of the district cities are very small, mere villages in fact, with very little trade. Yunnan has the largest number of *Fu*, Shensi the least; Yunnan also has the largest number of *Chow*, and Chekiang the least; Chihli has the largest number of *Hien*, Kwei-chow the least.

From the Table an approximate answer may be derived, to Mr R. Grundemann's inquiry in *N. and Q.* (Vol. 3, No. 1, p. 9) respecting "the various dialects spoken in China, and their geographical distribution." As a general rule, each *Fu* and *Chow* may be said to have a local colloquial dialect of its own, and even each *Hien* has some colloquialisms peculiar to itself. This would give (*Fu* 182 and *Chow* 198), 380 different dialects in the eighteen provinces. A partial exception to this rule is found in the great mandarin speaking portion of the empire, embracing all the region north of the Yangtze river. Still even here, each prefecture (*Fu* and *Chow*) may be said to have a dialect of its own, arising from the vast number of local colloquialisms, and the local pronunciation of the mandarin.

Ningpo, March 25, 1869.

M. J. K.

DIALECTS OF THE MIAU-TZU AND CHONG-TZE—THEIR AFFINITY TO THAT OF THE SIAMESE. (Vol. 1, p. 131.)—In the *Penang Gazette* for 22nd August, 1868, there is an article on the Miautse and Si-fan, in which it is said that the small Miau-tse vocabularies published in No. 10, Vol. I of the Chinese *Notes and Queries* are Himalaic and not Chinese.

The first of these is the dialect of the Chong-tse, a tribe in Kwang-si. Only seven examples are given, but these shew that the Chong-tse are simply a tribe of the great Lau or Siamese race.

Dog, to ma. Lau ma.

Oz, to wai. Law k, wai *buffaloe*. Wa, bo, mo, ba is a common Him. name. Wai, woi, &c, is the masculine segregative applied to quadrupeds in several dialects: ex. gr. khan-boi *cow*, Kumi; woi-tom, *cow*, Songpu; painoh, *buffaloe*, Kumi; kam-pai, *goat*, Mijhu, &c.

Hog, to mo. Lau mu, Lepcha mon (ma, vo, po, pa, ba in other dialects; phag, wak, wok, bok, are older forms found in several.)

Duck, to pit. Lau pet.

Chicken, (1 fowl) to ki. Lau kai fowl.

Eat rice, kau ngai (1 Lau Khaw *boiled rice*.)

Pork, no mung. Lau Mu hog.

The Miau-tse tribes inhabit the mountains that stretch for about 400 miles eastward from Yun-nan to Lien-chau in the N.W. corner of Kwang-tung, separating or forming the common borders of Kwang-si and Kwei-chow. They have preserved their independence to the present day, and have frequently invaded the Chinese towns in their vicinity. In 1832 they are said to have brought 30,000 men into the field against the forces of the Governor of Kwang-tung, which they defeated with great loss. The native race of Yun-nan is the Lau, and they appear to prevail to this day in the western portion of the province as the names of most of the towns marked on the map have the Lau prefix maung or mong, (muang, Lau, *town*, corrupted by the Burmese to mung and maing.) It would not be surprising, therefore, were we to find that the Lau were the dominant race among the Miau-tse before the Chinese annexed the territories adjoining their mountains. Since the notices of the history and ethnography of the Lau which appeared in the journal of the Indian Archipelago, Captain Yule's remarkably intelligent and critical work on Burmah has been published. He devotes an entire chapter to an account of the Shan states tributary to Burmah, much of it derived from the M. S. Journals of

Dr. Richardson and Captain Macleod. From historical, traditional and linguistic data I had concluded that the Lau were originally one of the East Himalaic or Mon-Auam tribes located in eastern Bengal and the upper basins of the Barak and Kyen rivers, whence, at some very remote period, they had moved eastward into Yun-nan. There they had flourished, coming finally in contact with the Chinese in the slow and steady course of the progress and colonization of that people westward. Bearing the impress of this intercourse on their civilization and in their language, the Lau had sent out expeditions to the west, founding numerous settlements in the north of the basin of the Irawaddy, and, in later ages, spreading south, the Kambojan and Tequan Kingdoms for a time stopping their advance, till they wrested Siam from the former and Tenasserim and Ligor from the latter. That Yun-nan was the seat of the earliest power and civilization of the Lau is confirmed by the Shan traditions mentioned in Captain Yule's work. According to these, as communicated to Colonel Hannay, the capital of the ancient and great empire of the race was Kai Khao Mau Long ("the great and splendid city") situated in the south west of Yun-nan on the banks of the Shiwé li, a tributary of the Irawaddy. From the Chong-tse vocables now published it may be inferred that the sway of the race extended at one time far to the eastward of this capital and included a portion at least of Kwang-si. While their dominion embraced a considerable section of the basins of the Irawaddy, the Me-kong and the Sang-koi, they must have been in contact, on the south, with another of the leading tribes of the same branch of the Himalaic stem, the Anamese, who, when the Chinese first subjugated them, were in possession of the lower parts of the Sang-koi. The Lau must have come under the influence of the Chinese long before they received Buddhism and their Indian alphabet, for their earlier colonies in Manipaor and elsewhere to the north of Burma appear to have been established before this, and the language is everywhere the same, and has the same Chinese ingredients, including the modern Chinese forms of most of the Chino-Himalaic numerals. The Chinese began their conquests and colonization in Yun-nan and Anam about two thousand years ago. The Pali scriptures and alphabet were received by the Khmer or Kambojans from Ceylon in 432 A.C., and appear to have been communicated by the Khmer to the Siamese. But the latter, before they were detached from their Lau Brethren and sub-

jugated by the Kambojans, must have used the Lau alphabet, which was evidently derived from that of the most ancient dominant nation on the western sea-board of the Peninsula, the Nwu or Talain. The annals of the Siamese prior to the time when they threw off the Kambojan yoke and founded the Kingdom of Siam, 1350 A.C., so far as they contain any historical ingredient, appear to relate to the Lau race generally. The civil era of Phayakrek, A.D. 638, is common to the Shans and Siamese, and is also the Rakhoing [Arracan] era. The Manipoor traditions of the race distinguish the 7th and 8th centuries as the period in which the power of the Lau states in Upper Burma was at its height, and when they pushed their conquests in all directions. Phayakrek was probably the founder of the leading western state, and if his era marks the period when the Lau first issued in overwhelming force from Yun-nan on their latest western and southern career, it is sufficiently modern to allow, on the one hand, of both the Chinese and Buddhist influences having previously taken their full effect, and, on the other, of the race having attained sufficient civilization to allow of the language, under the continued restraint of common religion and literature, being preserved unchanged during the 12 centuries that have since elapsed, disrupted and scattered although the race has long been.

L.

ENGLISH AND CHINESE NAMES OF PLANTS.

(Vol. 3 No. 2).—**女貞** Nu chen. The seeds of the "chaste tree" of China were submitted by me to the late Dr. Arnott and from a view of the seeds alone he was inclined to class it among the *Verbenaceae*, of the species *Callicarp*. The same tree of India belongs to *Vitex*. It is probably *Rhus succedaneum*. **冬青** Tung ching is probably the fructus *Ligustri vulgaris*.

Datura Stramonium is **佛茄兒** Foh chieh 'rh and *Hibiscus abelmoschus* is probably **冬葵子** Tung kwei tee.

Peking.

J. D.

CHINESE NAMES OF PLANTS. (Vol. 3, p. 24).—*Datura stramonium* s'appella en Chinois (à Pékin) **佛茄兒** (cf. Tatarinow catal. medican. Sincus.)

Une autre espèce de *Datura* **曼陀羅** (Tatarinow.) D'après Hoffmann et Schultes ("Noms indigènes d'un choix de plantes du Japon et de la Chine") cela serait *Datura alba*.

Sphaeria chinensis (pas *spœria* comme c'était écrit par F. P. S.) **夏草冬虫**.

Le mot signifie plante qui d'herbe qu'elle était pendant l'été, devient un ver pendant l'hiver. Cette plante, dont la médecine chinoise fait usage, appartient à la Famille des Pyrénomycètes (Hypoxylous), Trib. Sphérides. Elle ressemble en effet à une larve d'insecte. On trouve une description et des notions sur les propriétés médicinales chez Grosier "La Chine" t. III, p. 319. La botanique chinoise **植物名實圖考**, tchi wu ming shi t'u k'ao, en donne aussi une planche, chap. X.

Quant aux arbres à cire les noms **女貞**

冬青 tung t'sing, **蠟樹** la shu sont employés, à ce qu'il paraît promiscue pour différents arbres que nourrissent les insectes à cire et fournissent le suif végétal. Du moins le Pun tsao et aussi d'autres auteurs chinois emploient les noms "tung t'sing" et "la shu" comme synonymes du nü tchên. Cependant ils décrivent encore séparément le tung t'sing. Dans le "tchi wu ming shi t'u k'ao" on trouve la description et les gravures de trois différents arbres qui fournissent la cire; le nü tchên, le tung t'seng et le la shu. Le dernier croît dans la province de Kwei-tcheou.

D'après Tatarinow le nü tchên serait la *Rhus succedanea* et le tung t'sing *Ligustrum vulgare*. Mais la cire donnée par la *Rhus succedanea* est, à ce que je sais, le produit des fruits de l'arbre comme le suif végétal de *Stillingia sebifera*. J'ignore si *Rhus succedanea* nourrit aussi les insectes à cire.

Hoffmann et Schultes ne citent pas de noms Chinois pour *Rhus succedanea*, mais ils donnent le nom **女貞** à *Ligustrum japonicum* (Thl.) et aussi à *Ligustrum obtusifolium* (S. et T.) **水蠟樹** serait d'après les mêmes auteurs *Ligustrum Ibota* (S. et T.) D'après les descriptions que donnent les livres chinois de l'arbre tung t'sing (on dit entre autres que les feuilles ressemblent à celles de l'arbre **椿**, *Cedrela chinensis*) je serais porté à croire que c'est l'arbre à cire dont parle Fortune dans ses ouvrages, et qu'on dit être une espèce de *Fraxinus*. Avec cela s'accorderait aussi la gravure dans le tchi wu ming shi t'u kao (un arbre à feuilles pennées, les fleurs petites en panicules), tandis que le nü tchên représenté sur une autre planche du même ouvrage pourrait bien être un arbre dans le genre du *Ligustrum*. Cependant c'est une question qui ne peut être décidée

que par les botanistes qui ont vu ces arbres là où l'on les cultive.

L'arbre 文光菓 dont parle Mr Sampson (*N. & Q.*, No. 2, 1869), est le *Xanthoceras sorbifolia*. Bge. Il croit dans le Nord de la Chine et Duhalde en parle comme d'un arbre fruitier (t. I, p. 26) à Pékin. Bunge, qui une quarantaine d'années auparavant a visité Pékin et ses environs, est le premier botaniste qui ait fait la description scientifique de cet arbre qu'il place dans la famille des *Sapindacées*. C'est un de ces magnifiques espèces d'arbres dont les environs de Pékin sont si riches. Il n'est pas moins remarquable par les jolies fleurs blanches avec des raies rouges sur les pétales, dont il se couvre au printemps, que par son gracieux feuillage et les grands fruits noirâtres qu'il porte vers la fin de l'été et qui rappellent les fruits du marron d'Inde (*Desculius*), mais qui renferment plusieurs grandes sémences noires d'un goût assez agréable. Une planche consacrée au 文光菓 ou 文王菓 (le nom vulgaire à Pékin) dans le *tschi wu ming shi t'u k'ao* ne laisse pas de doute que ce soit le *Xanthoceras*. Les fleurs disposées en panicules, les feuilles pennées, on voit le fruit rond s'ouvrant en trois valves qui laissent voir les sémences. Il est difficile à comprendre pour quelle raison certains auteurs chinois (comme le dit Mr Sampson) placent cet arbre parmi les figuiers ou "fruits sans fleurs" avec lesquels il n'a aucun rapport ni par les fleurs, ni par les feuilles, ni par le fruit.

B.

Pékin, 25 Mars, 1869.

COCHIN CHINA, (Vol. 2, pp. 93 and 191, and Vol. 3, p. 46.)—With regard to the origin of the first part of this name, since reference has been made by Mei Hwei-li to an explanation by the late Mr. John Crawford, it may not be uninteresting to quote here in full Mr Crawford's explanation, as given in his "Descriptive Dictionary of the Indian Islands," published in 1856, in which work he has embodied in a condensed form the most valuable results of his extended ethnological and philological studies in the East Indies. He writes thus:—

"Cochin-China.—This is a name given by the Portuguese, and is probably taken from Kuchi, the name by which the Malays designate the country, and by the latter most probably from the Anam name of the capital city of Tonquin, Kechao or Kachao. The Malays, however, give the same name of Kuchi, which the Portuguese write as Cochin, to the Hindu principality so called on the Coromandel coast, and, to distinguish

the eastern from the western country, they added to the first the epithet China or Chinese. Such seems to be the origin of the lumbering name by which European geographers designate the kingdom which at present comprehends Touquin, Cochin China, and a considerable portion of Kamboja, or in our old orthography Cambodia."

The Han 漢 Emperor Wu Ti 武帝 in the year 111 B.C. conquered the territory which now comprises in part Kwaungtung, Kwangai, and Anam or Cochin-China, and divided it into nine provinces or 郡. Two of these corresponding nearly to the present Anam, were Kiao-chih 交趾 and Kiuchên 九真. It would seem then very probable, having in view Mr Crawford's statements, that all these terms, Kuchi of the Malays and the Kiao-chih and Kiuchên of the Chinese, are representatives of a native name,—possibly the Kechao or Kachao cited,—which is earlier than any of them, and their common origin. Kiao-chih appears to have been the most important of the two Chinese divisions, and phonetically resembles quite closely the Malay Kuchi.

E. C. T.

JADE STONE. (Vol. 2, p. 139.)—It may perhaps interest the readers of *Notes and Queries* to have, besides the interesting replies of Messrs Kingsmill, H. F. W. H., J. S., and Taintor (vol. 2, pp. 173-174, 187), a genuine Chinese statement concerning the locality where the jade is principally found.

This statement is found in the 後晉, 天福中, 鴻臚卿, 張匡鄴, 使于闐, 著行程, or the "Narrative of the voyage, made by imperial order, to Khotan, by the President of the Court of Ceremonies Chang Kung-nieh, during the years Tian-fuh (A.D. 936-954) of the After-Tsin dynasty.

This high functionary says, "that the source of the Jade river is found in the Kuen-lün mountains; that it flows in a westerly direction for 1,300 miles, until the frontiers of Khotan. At the Bull-head mountain it branches off into three streams. The first is called the Yellow-jade-stream, which is 30 miles east of the capital of Khotan; the second is called the Green-jade-stream, which is 20 miles west of the capital; the third is called the Black-jade-stream, which is 10 miles west of the Green-jade stream. Although they have a common source, still the jade stones change with the different soils (where they

are found), so that their colouring is different. Every year, during the fifth and sixth months, the river overflows widely, when the jade-stones come down, along with the stream. Their quantity depends upon the greater or lesser intensity of the overflow. During the eighth month, the waters recede, and then the jade-stones are found. According to the laws of this country, the people are forbidden to approach the shores of the rivers, until the magistrates have first collected (their provision of) jade-stones. Hence in this country, the utensils of daily use, and the dressing-articles are nearly all adorned with) jade-stones."

其源出崑崙山，西流一牛黃二十玉不漲多水官濱往
千三百里，至子河，一十里，二綠一色暴之月法，河飾往
頭山，乃疏城河，在玉其變，六而大其人器
玉曰里，綠三曰十地歲隨水可取，禁中
河則同，每玉由乃探其國玉
則寡退，未故往

G. SCHLEGEL.

Batavia, March, 1869.

ERRATA.

Vol. 3, p. 23, column 1, line 22 from the bottom, read *béya* for *beja* and on line 4, read *Kap* for *Cap*.

Vol. 3, page 39, 7th line, for *Tung Yoh Wang* read *T'ang Yoh Wang*. 40th line, for A.D. 1569 read 1669. Page 40, The festival *Wui-lu-tsew* for, or a day after New Year, read before.

BOOKS WANTED.

A pamphlet on vaccination, by Dr. Alexander Pearson of Canton. In English. Loan will oblige if not to be had otherwise.

Address A. Lister, Esq., Hongkong.

* Read from left to right.

Any Chinese works on the law of inheritance, or references as to their titles, price, &c.; also similar information as to foreign publications containing notices of the above, and the laws regarding Chinese wills, &c.

Address "C." care of Editor.

"Catalogus medicamentorum Sinensium quæ Pekini comparanda et determinata curavit Alex. Tatarinow M. D. Medicus missionis Russice Pekinensis, spatio annorum 1840-50."

"Noms indigènes d'un choix de plantes du Japon et de la Chine déterminés après les échantillons de l'herbier des Pays Bas."

Wanted to purchase a small work on Chinese Materia Medica, by Daniel Hanbury, F. R. S.

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TABLE OF CONTENTS.

NOTES :—Chinese and Egyptian Hieroglyphs, 65—The Banyan or 榕 Yung Tree, 72—A Chinese Theorem; The 椿 Chun Tree, 72—Tea Oil; A Chinese Serpent, 74.

QUERIES WITH ANSWERS :—Derivation of the Word Sampan; Chinese Name of a Lorcha; Derivation of the Term Chiampan; The Word Yankee, 75

QUERIES :—Chunam; The Sago-Palm; "Pidgin," 75.

REPLIES :—The Characters San Kiai, 75—The Former Account of Penang; The Word Yé-Lang, or Yeh Lang, 77—The Word "Lascar;" Buddhist Priests in America, 78—Tea First Used as an Article of Drink in China, 79.

BOOKS WANTED..... 80
NOTICES TO CORRESPONDENCE..... 80

Notes.

CHINESE AND EGYPTIAN HIEROGLYPHS.

The reading of Egyptian hieroglyphs is still involved in a nearly impenetrable mystery, of whose veil only here and there a corner has been lifted. Since the last twenty years Egyptology has not materially advanced, because each Egyptologue followed a certain system or hypothesis of his own, so that the study of the hieroglyphs is not established on any secure basis, and that, as Mr Henri Mathieu observes, "the camp of Egyptologues recalls that of the workmen of Babel." *

The objections, which M. De Brière made, some twenty years ago, against Champollion's system, still hold good.† "For example, he says (page 50) that the *Ibis*

was one of the animals sacred to Mercury or *Thot*; so that, as soon as an *Ibis* was seen in inscription, it was taken for *Thot*, although the *Ibis* was not called *Thot* in Coptic, but *hip*, *hipen*; but it represented the idea of that in a certain sense; and people thought simply that to represent the idea sufficed to determine the name. Thus, in accordance with this principle, the *Ibis* was called Mercury; whilst, according to the ancient ideas, it was Mercury who was called *Ibis*. But there is more: the *Ibis* is often represented perched on a sort of gibbet or carpenter's square; now there must have been some design in this connexion. This gibbet had a name, says Mr De Brière, which, doubtless, ought to be pronounced: it is, therefore, impossible to believe that the *Ibis* perched on a gibbet, meant nothing but *Thot*; and this gibbet had, without doubt, a particular symbolism." This was written in 1847, and today, in 1869, Mr Mathieu still translates the *Ibis* on a gibbet, by *Thot tout court*.

Some coincidences, remarks M. de B., do not justify the system of Champollion; because the reading of the hieroglyphs becomes thus mere guess-work and distortion of the symbols. If ever we want to hit on a good system, we ought to ascertain, at first, the origin of the Egyptian hieroglyphs, and then the religious and popular notions concerning those objects represented by them.

In this dilemma, many Egyptologues have turned their eyes towards China, in order to find out if there is some relation between the Chinese hieroglyphs and those of the Egyptians; and, if we err not, Mr Goodwin went on purpose to China for this comparative study. We do expect much light from his labours; but, in expectation of the results of his study, we would beg to offer a few considerations on the structure of the Egyptian and Chinese hieroglyphs, and give a few examples how the same hieroglyph in both languages has come to receive a totally different tropical meaning.

* Illustration française, 1869 No. 1350.

† Essai sur le symbolisme antique d'orient, principalement sur le symbolisme Egyptien. Paris, 1847.

About a century ago, the Jesuit Cibot said concerning this subject: "If the symbols and pictures of the Egyptians are nearly identical with those of the Chinese, and if they are found to be arranged according to the same rules; if they are found united in the same characters for rendering an idea, a tradition, etc., we shall swiftly enter into the ancient labyrinth of the Egyptian hieroglyphs, and the more we shall plunge into its intricacies, the more light will accrue." †

This identity of structure exists really, as we will show, and it is for the Egyptologists to base their studies of the language on this identity of structure between the Egyptian and Chinese hieroglyphs. Of the latter there exist six classes:—

No. 1, Siang hing 象形 Imitatives or Idionymes.

No. 2, Chi sze 指事 Indicative of things.


No. 3, Hui-i 會意 Copulation of ideas or paronymes.

No. 4, Kiai in 諧音 Phonetic-united heteronymes.

No. 5, Kia-tsie 假借 Metaphoric or metonymes.

No. 6, Chuen-shoo 轉注 Extensives or homonymes.



The first class only offers total images:


thus a crescent , was drawn to represent


sent the moon; a circle , to represent

the sun. The character  represent-

ed the undulating surface of the water; the eye was represented by an eye, a mountain

by , a child by  etc., etc.

In the second class are found the real ideographic characters as  "the sun on


the horizon" for morning;  "the moon beginning to show itself" for evening.


* Mémoires concernant les Chinois par les Jésuites de Péking, Vol. IX., p. 339.

In the third class are found the composed characters which form together one idea.

So the union of Sun and Moon ,

meant, light, brightness; two trees together

 a wood; a mouth within a door,

 to ask.

In the fourth class, which contains nearly all Chinese characters, we only find phonetic signs. So a pear and a carp were both called *li*. To distinguish them in writing the character *muh* 木, tree, was affixed to the phonetic character *li* 利, to designate the *li*- (or pear) tree (梨); whilst the character *yu* 魚 fish, was affixed to the phonetic character *li* 里, to designate the *li* (or carp) fish. It is like our English word *pear-tree*, because the word *pear* alone might be understood to mean peer, pier, or pair.

In the fifth class are found those characters which derive their metaphor from another idea. So the character *tang* 堂, which means a hall, is used to designate a mother, because she abides habitually in the hall. The character *yuh* 玉, means a gem; but *yuh-shuh* 玉食 does not mean a gem dinner, but a delicious dinner.

In the sixth class are found those characters, which, by inversion, contraction or alteration of their parts, acquire different

meanings:—1st those like *yu* 手 which

means the right hand; inclined in the

other direction, as *tso* 左, it means the

left hand; or 2nd those which, by extension, acquire new significations, being either verb, adverb, adjective or substantive: so the character *ngo* 惡, which means bad, serves to express the ideas of hatred, hated, to hate, deformed, etc.

If we now turn our attention towards the Egyptian language, we find something analogous. Clement of Alexandria* divides the sacred writing into three classes:—

* For the considerations on the structure of Egyptian hieroglyphs we have consulted the dissertation of M. de Brière, already mentioned.

1. The epistolographic.
2. The hieratic
3. The hieroglyphic.

We will only busy ourselves with the last class for reasons which we will give subsequently. This third class is divided by him into two divisions :—

1. That in which the written characters are taken in their literal and natural signification.

2. That in which the same characters are taken in a figurative or metaphoric sense.

Thus, according to the literal and imitative method, when the Egyptian priests wanted to write the word *sun*, they, generally, drew a circle (i.e. they represented the sun); when the word *moon*, they drew the form of the moon (a crescent)*. This sort of writing answers exactly to the first class of Chinese characters, the 象形 or *Images*, in which the *sun* is, also, represented by a *circle*, and the moon by a *crescent*.

"In the metaphoric sense," continues Clement, "the characters are interpreted by three distinct manners. According to the first, the metaphor is interpreted by the proper name of a thing agreeably to the imitation of that name (by that character.) Thus, says M. de B., all objects, bearing the name of the sun, could have been easily designated by the figure of the sun. These are homonyms, or cyriologic hieroglyphs by imitation. So the Egyptians said a *hawk arrow* in order to express the idea of a *swift arrow*. This division answers to the sixth class of Chinese characters, the 轉

注. So a Chinaman speaks of a *wolf-heart* (狼心) to express the idea of a *cruel heart*.

The character Yang 羊 a *sheep* is used for expressing the idea of *roving*, *wandering* (like a stray lamb.) In the 前漢禮樂志 we read the phrase 雙飛常羊, "They fly together and *sheep* continually;" the commentary explaining the word *sheep* by *roving* 羊猶逍遙也.

"According to the last method," says Clement, "the character is interpreted by a manner approaching to metaphor," i.e. that the Egyptian priests, changing the usual signification of the characters (as to their figures and names) substitute in lieu of this signification another accidental one, diversifying these characters by additions, or modifying their appearance in different ways." M. de B. remarks on this subject

that the characters employed in a tropical use, may be considered in two ways :—

1. *In their natural form and position and, therefore, with their customary pronunciation*, when they can only be simple substitutions of one name for another, as : *pear*, *pier*, *peer* ; When they are *homophones* ; or, as forming part of another name : for it is evident that in those words which could not be represented by a single character, it was necessary to use several as *cat* in *cat-call* ; they are then in a state of annexion : they are genuine *paronyms*.

2. *They present themselves in a different position and appearance* ; and then they express other names and other ideas. Such are the gestures, attitudes, objects in number, combined objects, the objects which surround, collections, &c. These are the *heteronyms*. Under that designation, ought to be counted particularly the figures loaded with symbols. Thus, when two objects of the same sort, but bearing different names, had each a particular symbolism, they had to be distinguished by something; this was naturally done by the addition of another sign, which designated one of these images by similitude of name; e.g. the Egyptians had two sorts of *Ibis*es, one white and black, and the other totally black ; there were two kinds of *hawks* ; the one named *Bateth* and the other *Thaust* (or, perhaps, *Thot*). Of course, these had to bear a sign in writing by which to determine the species alluded to. We find, in inscriptions, a *hawk* having a *whip* behind him ; I believe, says M. de B., this to be the species *Thaust* (Chout, a whip.) The division in *paronyms* answers to the third class of Chinese characters, the 會意.

Thus, in Egyptian, the hawk *bateth* meant, in this division, "sensitive soul," *hawk-soul* ; and the word *bat* (expressed properly by *star*) then meant *soul*, and the word *eth* (expressed properly by an *Ibis*) meant *heart* ; thus "the soul in the heart." Likewise we have in Chinese in this class, characters like *Mong 忘* to *forget*, composed of 亡 death and 心 heart : "death in the heart."

The division in heteronymic characters answers to the fourth class of Chinese characters. Thus Horapollon tells us (Book I-27) that the Egyptian priests designated the spoken word by a *tongue* and a *red eye* or a *hand*, indicating by the *tongue* the first part of a word which contained its pronunciation and by the *eye* or the *hand* its signification. In Chinese the *carp* is designated by a *fish* and a *mile* (細), indicating by the first part the signification, and by the second its pronunciation.

* Briere Op. cit. p. 23-27.

"Finally (continues Clement of Alexandria), in the third method, the character is clearly interpreted by another object, according to certain *allusive* connexions (resulting from previous comparisons). E.g. the Egyptians compare the *stars* to the bodies of serpents, on account of the obliquity of their motion; and the *stars* to a scarab, because it makes a round ball which it rolls in retrograding. This form of writing answers to the fifth class of Chinese characters, in which a *mother* is compared to a *hall*, because she abides therein."

In recapitulating we thus get the following correspondence:

EGYPTIAN.
1st Division.
Idionymes representations of objects, e.g. *Sun*, *Moon*.
2d Division.
Homonymes, e.g. hawk-arrow for swift arrow.
3d Division.
Homophones, e.g. pear, pier, peer.
4th Division.
Paronymes, e.g. bai-eth, soul in the heart.
5th Division.
Heteronymes, e.g. tongue, eye, the spoken word.
6th Division.
Metonymes, e.g. Scarab. *Sun*.

CHINESE.
1st Class.
象形 Imitatives, e.g. *Sun*, *Moon*.
6th Class.
轉注 e.g. 羊 to sheep for to rove.
(Vide infra.)
3d Class.
會意 e.g. 忘 death in the heart.
4th Class.
諧音 e.g. 鯉 fish-mile, the carp.
5th Class.
假借 e.g. 堂 hall-mother.

We thus see that already five of the classes of Chinese characters correspond with similar sorts of Egyptian hieroglyphs. But there is more: M. de B., calls *homophones*, those hieroglyphs which keep their natural form and position, with their usual pronunciation, but which were substituted for other signs, having the same sound, as in English the words pear, peer, pier, (op. cit. p. 70). This same method also exists in Chinese, and this since the highest antiquity. "It is noted distinctly in the *Chow-li* and the *Aunals*," says Father Cibot, "that the study of the *king* (經) formed part, then, as to day, of the primary instruction. But, in this case, how to teach the children to read the characters united into phrases, in a style as elevated as it was terse, and as distinct from the common language, as the most sublime style of an ode is from our *patois*? It was necessary, of course, to put to the side of each character a more simple and more

usual character, in order to teach them their tone and pronunciation. This was the more necessary, because then, as now, children were made to learn by heart the *king*, before they were explained to them, in order to exercise their memory, occupy them according to their capacities, and to accustom them to application and study. This is not a simple hypothesis: the horn-books destined for children are still made in this style. A small character is put to the side of that in the text, to indicate its pronunciation. These characters, dead signs of the sound it has, are very simple and have not the least relation to their hieroglyphic meaning. The merchants and artisans, who only know a limited number of characters, write accounts, letters, journals, etc., in which nearly all the characters are only taken as signs of a sound and would form an extravagant mess, if read according to their hieroglyphic meaning."* We will give a few examples of this kind. In the "Easy references for daily use"† are found a series of cuts representing different objects. Under each woodcut is written the *name* of the object represented in hieroglyphic characters and the *sound* of that hieroglyph in homophonic characters: e.g.; next the woodcut representing a river, are found the characters 江 姜. The first is a hieroglyph, meaning a river, which hieroglyph is pronounced *Kiang*, which pronunciation is indicated by the second character 姜, also pronounced *Kiang*, and having here only a phonetical value; for this second *Kiang* is the surname of *Shin-wung*, and has, consequently, no relation whatever to a river.

Next to a woodcut, representing a pitcher, are written the hieroglyph ping 瓶, and the homophonic character ping 平, indication of the sound of the hieroglyph 瓶. This is exactly the same as if we wrote in English, next to a cut representing a pear-tree, the word *pear* (to indicate the object represented) and the word *pair* (to indicate its pronunciation). It is like our rebuses. These substitutions are not only found in children's horn-books, but, also, in classic style. So, in the *Shoo-king*, the character 知 *Chi* (to know) is substituted for the character 智 *Chi* (wisdom.) In the *Shan-hai-king* the character 俊 *Tsui* is substi-

* Memoires concernant les Chinois, Vol. VIII, p. 117-119.

† 日用便覽.

tuted for the character 舜. *Lieh-tse* uses the character *Tsin* 進 (to advance) for the character *Tsin* 盡, (the *End.*) In the 大學 the character *hao* 后 (Queen) is substituted for the character *hao* 後 (afterwards). * Mr. Edkins has given, also, a number of such characters in *Notes and Queries*, † as : 時 (time) for 是 (this) ; 武 (military) for 步 (step) &c.

M. de Brière states that, in Egyptian, the multiplied objects add, by their number, some idea to that of the numbered object. He divides these multiplications into two sorts : the *combination of sorts*, and the *collections of individuals*.

Thus, if we see several individuals, quite identical, accumulated together, there exists a collection of individuals ; to the name of the *sort* ought then to be added the name of the number, either taken literally, or as expressing, tropically, another idea. (Op. cit. p. 99.) The same thing exists in Chinese. If we see the hieroglyph 孖, we recognise *two children united* ; this character is read *ma* and means *twins*. If we see the hieroglyph 廿, we recognise *two tens united* 十十 which character is read *jih* and means 2×10 or *twenty*. These are the kind of hieroglyphs which M. de B. calls *literal*. Tropically, the same form exists in Chinese ; e.g. : *three trees united* 森 does not mean literally, "three trees," but, tropically, a *wood* ; *three men behind each other* 仝 does not mean, literally, "three men," but, tropically, a *multitude* ; *three girls united* 姦 does not mean, literally, "three women," but, tropically, *adultery, debauch*.

If there is combination of sorts, says M. de B., we must only consider it as a collection which has no connexion with the individuals considered singly ; but only with the affinity which, by usage or nature, is established between them. Thus, with the Egyptians, the *reed* for writing, the *ink* and the *sieve* united, designated the writing, the letters, and sickness. This collection was called *Amrés*. Likewise, in Chinese, the *ink, pencil, inkstone and paper* are called *See-pao* 四寶 "the four preciousities."

M. de B. says that, in Egyptian, a *mutilated hieroglyph* (if, at least, the mutilation is not accidental) is not an arbitrary sign, and that this mutilation must, of course, change something into the symbolism or pronunciation of this hieroglyph (p. 98). The same takes place in Chinese. The character 木 is pronounced *mu* and means a *tree* ; when the top is cut off, we get the *mutilated* character 丕, which is pronounced *ga* and means a *stump of a tree* : the mutilation of the character changes thus its *symbolism and pronunciation*, exactly as in Egyptian.

Another law, established by M. de B., is that : "if two synonymes are found following each other, the last one must serve to fix the meaning of the first one" ; because, when the meaning of a word was doubtful, it was necessary to explain it by a synonyme or definition. Thus the *reed*, *Amrés*, meant : the hierogrammate, the food, the haven, the anchor, contentment, etc. The *vulture*, according to Horapollon, meant a mother, an aspect, a limit, divination, year, heaven, mercy, etc., etc. It is certain, says M. de B., that the nature of the subject, the position of the word in the phrase, and some generic names added, had to fix, unquestionably, the meaning of the words. Thus, if an Egyptian child has said : "I am coming, by order of my *vulture*, to bring you some presents," it was easily to be guessed that the child came by order of its *mother*. If it said : "This *vulture* will be hot and rainy," everybody would understand that spoke of the *year* being hot and rainy. If it said : "the *vulture-science* is very difficult," it would be understood that the *divination* was a difficult science. It is exactly the same as if we say in English : "I have no *time*," or "it is a hard *time*."

The same exists in Chinese : so the character *Tao* 道, means a *road, circuit, virtue, principles, reason, equity, perfection*, etc. It means properly, as the character indicates, a *road*. So if a Chinaman says : "the *road* is long" (道遙也) we understand that the *way* is far ; but if he said : "this man has *road*" (此人有道) we know that it means that the man is *virtuous*. If a Buddhist says : "this man has obtained the *road*" (此人得道) every one understands that that individual has obtained *perfection* and has entered *Nigban*.

If we speak in Chinese of the *perfect road* (正道) every one understands that

* *Premare, Notitiae linguae Sinicae*, Engl. transl. p. 298.

† Vol. II., p. 50.

we are speaking of the *true doctrine*. But as soon as there remains any doubt, a synonyme ought to be added, which fixes unquestionably the meaning of the first word, exactly as in Egyptian. Thus, in the phrase "This man has road" (此人 有道) it might be understood that he has *virtue*, *principles* or *equity*. In order to fix the positive meaning, a synonyme is added. E.g. if we want to say that a man is *virtuous*, we write 此人 有道德, "this man has road-virtue"; if we want to say that this man has *principles*, we write 此人 有道理, "this man has road-principles"; and, lastly, if we want to express that this man is *equitable*, we write 此人 有公道 "the man has public-road."

In Egyptian, says Mr de B., a character expresses, at the same time, *correlative ideas*, either by *convergence* or by *opposition*. Thus the Scarab means the *father* and the *son*; the Bee, the *king* and the *people*; the Hawk, the *high* and the *low*. The same thing exists in Chinese: so the character 讓 *Tang* means to *yield* and to *dispute*. 亂 *Lüan* means *disorder*, *rebellion*; but, by antiphrase, it also means *治* and *理*, to govern wisely and regulate; 亂臣 *lün-chin* means a *faithful servant*, who assists to maintain the authority of government. The character 毒 *tuh* means *poison*; but, in the *yih-king*, it takes the meaning of *yang* 養, to *nourish*. 清 *Teing* means *clear*, *pure*, but, by antiphrase, a *privy* or *water-closet*.*

Another rule established by M. de B., for Egyptian hieroglyphs is this: "a figure in a position which is not natural to it, must experience some modification in its meaning." Attention ought to be paid to the gestures of the personages (p. 100). In Chinese it is exactly the same. The hieroglyph for *child* 子 (*tsze*), written awry: 孑, is pronounced *kieh* and means

an *orphan*. The hieroglyph 手, written perpendicularly, means a *hand*; turned to the left 左, it means the *right*, and

turned the other way 右, it means the *left*.

It is thus evident that the ancient Egyptian hieroglyphs are composed on exactly the same principles as the Chinese ones. We do not speak of the *epistolographic*, or *hieratic* writings, because the former was, probably, alphabetic and used by those who cultivated the arts, and because the other was only a cursive form of the hieroglyphic.* The Chinese have not yet arrived at the alphabetic writing, and the Chinese cursive writing dates only from the eighth century of our era.† Now, if there exists a common origin of the Chinese and Egyptian hieroglyphs, we must search for it in the highest antiquity. But have these hieroglyphs a common origin? Considering the identity of structure one would feel justified in believing it. M. de B., says that the hieroglyphic language is essentially *phonetic* and not at all *ideographic* (p. 97). It is the same with the Chinese language, and the designation of *ideographic* language is totally wrong. The only *ideographic* characters in Chinese are those called 象形 or *images*, and still, each of these characters had a *name* which was pronounced. Thus

the ideographic hieroglyph for *sun* 日

was pronounced *jih*. These are the primitive characters, which we could call, with M. de Brière, *delineations of isolated ideas*. It is the only writing which could be universal, because a single image is often sufficient to recall a fact and its necessities, when it is not necessary to express a "formulated thought." But when we want to fix the thoughts, i.e. the operations of the mind, recourse must be had to the reproduction of the oral language, and this can only be done by syllabic or alphabetic letters or at all events by a phonetic representation, as in Egyptian and Chinese. This writing is that of the "complete thoughts." If we draw the re-

presentation of the *sun* 日 or the *moon*

月 each nation can read these characters in its own idiom: they are ideographic characters; but if we write the character *ming* 明, composed of a *sun* and a *moon* put

* Premare, Not. Ling. Sinic. p. 298.

* De Brière, op. cit. p. 92.

† Memoires c. l. Chinois, Vol. IX. p. 397.

together, one nation, as the Chinese, will understand this to mean *the light*; another an *eclipse* (the moon covering the sun); a third *sunset, evening* (the sun setting, whilst the moon is rising.) The Egyptians, according to Horapollon, understood this character to mean *eternity*.* So the character

𠄎 is not any more ideographic, but it reproduces the sound *Ming*, which, in Chinese, meant *light*. Duponscean† remarks on the subject of the Chinese language: "We no longer believe it to be an original language, unconnected with and independent of speech, conveying ideas immediately to the mind, and which may be read in all the different idioms of the earth. Philology has taught us the impossibility of the existence of such a cosmopolite writing." The Chinese themselves have made this distinction between the ideographic characters, or characters of *isolated thoughts* and phonetic characters or characters of *complete thoughts*. In highest antiquity, says Chang-tzien, they called *Wen* 文 the images or symbols taken singly, as they were painted or embroidered on the dress of magistrates, grandees, princes and emperors. They called *Tsz* 字 these same images and symbols when the *sound* attached to them was taken into consideration, and when they were considered as signs of *thoughts* connected with a *sound* in order to write the *spoken word*.‡ The error that Chinese language is totally ideographic has been the fertile source of the difficulties which are experienced to reconcile this language with other idioms. Fortunately, the researches of learned sinologues, like Mr Edkins, tend, by degrees, to dissipate this error.§

In the Chinese and Egypt an ideographic characters are found many resemblances. We have seen already that both nations wrote the names for sun and moon by a

circle ○ and a crescent). The eye

was represented in both languages by an eye 𦣞. The hieroglyph for child in

in Egyptian is Si 𦣞 and in Chinese

Tsz 𦣞 or 𦣞*. But this does

not yet prove anything, because it may be considered as resulting from "the unanimous voice of nature speaking to the rude conceptions of mankind."

The comparison of the Chinese and Egyptian ideographics would not prove much; it is, therefore, necessary to try the other sorts of writing. At first sight this comparison does not seem favorable to the community of origin. Amiot quotes several examples to prove that there are very few chances of finding a correspondence. *E.g.* he says that the Egyptians designated a *widow* who does not re-marry, by a *black pigeon*; whilst the Chinese designate it by the character *lieh* 烈 composed of *Tai* 歹 *bad*, o

ho 火 *fire* (which is repressed) and of *Tao*

𠄎 or 刀 *knife* (or pain of separation.) He

says that in Egypt a *locust* was the symbol of a person compelled to secrecy; whilst in Chinese the characters used to express this idea are *Muan* 瞞, composed of 目 *eye*,

艹 *grass*, and 兩 *pair*, or "a pair of eyes in the grass."—*Han* 哈, composed of

two 口 *mouths*, and 令 令, *order*, mean-

ing, to contain without letting escape, as a corpse holds the pearl which is put into its mouth to serve as a passport—and *Yin*

隱 composed of 冫 *much*, of 心 *heart* and of the phonetic element *yin* 音. All these

characters, he remarks, have no relation whatever to a *locust*. He says that the Egyptians represented *Sun-rise* by two *crocodile-eyes*, and that the Chinese represent it by 旦 the "sun on the horizon," or by

晨 the "sun at the not-constellated place, of heaven."† We admit that Father Amiot is quite right as concerns the first two examples; but with regard to the third we will show that the Chinese have an identical hieroglyph with the Egyptians to represent *Sunrise*.

G. SCHLEGEL.

(To be Continued.)

* Volney, Ruins. p. 328.

† Delaware grammar p. 7.

‡ Mémoires. c. l. Chinois, IX, 296.

§ See "N. & Q." Vol. II, pp. 4, 50, 65, 85, 101.

* See Illustration Française. January and February, 1869 and the 篆字彙.

† Mémoires c. l. Chinois, Vol. XIII p. 128-129.

THE BANYAN OR 榕 YUNG TREE.

The Banyan tree of South China, as the distinguishing name bastard-banyan, which is often applied to it, imports, is not considered identical with though it is closely allied to the celebrated banyan tree of India; the latter is the *Ficus Indica* L., and that which forms the subject of this note is the *Ficus Retusa*, L., according to the nomenclature adopted by Bentham in his *Flora Hongkongensis*. In South China we are all familiar with this tree, for there is scarcely a rural ferry landing on the rivers of Kwang-tung that is not furnished with one or more, to afford shelter to the passengers as they await the return of the boat; few public buildings are without this tree, to adorn and shade the space in front or the court yards behind; and on account of its rapid growth, thick perennial foliage and tenacity of life, it is largely availed of to screen our own public roads in Hong-kong and elsewhere from the rays of the sun. Though natural woods are scarce in this part of China, and consequently the discovery of trees in an indisputably wild state is a matter often of difficulty, there is no doubt that the banyan is a native of this part of the world, and it is also to be found throughout India, Ceylon, and the Malayan Archipelago. In China it extends northward as far as the Yang-tze, but I believe is not met with northward of that river; it is abundant in the Fuh-kien province, and has for that reason given its name to the capital city Foochow, which is poetically termed the 榕城 Yung Ch'eng or Banyan city; and besides growing abundantly in the more southern provinces, it forms a prominent feature in the landscape along the rivers south of the Poyang lake.

Notwithstanding the frequent occurrence of the yung tree in the southern provinces, and the universal familiarity of the inhabitants thereof with it, mention of it appears to have been generally omitted by writers of botanical works emanating from the seats of literature in the northern provinces. Neither in the *Pên Ts'ao* nor in the *Nung Cheng Ts'uan Shu* do I find any allusion to it, and all the references to it in the *Kwang Kiün Fang P'u*, or Botanical Thesaurus, appear to have been introduced subsequently to the issue of the first edition of that work. A writer of the Ming

dynasty named 吳寬 Wu Kwán, in his account of Yung Kiang 榕江 in the department of Ch'ao-chow in Kwangtung, points out that though more than three

hundred plants and trees are named in the ancient poetical works, the Yung tree is not once mentioned, and he attributes this to the fact of the tree being unknown in the north. The absence of mention of so well-known a tree in the *Pên Ts'ao* might be accounted for by the fact that no part of it is applied to any economic purpose, but in those works which profess to treat of the entire vegetable kingdom as represented in China, its omission seems to be attributable only to ignorance on the part of northern naturalists with respect to the productions of the southern portion of the Empire. In the supplemented edition of the Thesaurus, however, there are several notices of the yung tree taken from books relating to the southern provinces, to which I now proceed to refer.

The yung tree is correctly described as a large wide-branching evergreen tree, with numerous rootlets pendant from the branches, which on reaching the soil penetrate it and form, as it were, new trunks, so that a large tree will have roots in four or five different places, and the branches being thus widely spread a single tree will afford a shade of several *mow* in extent; the fruit it is stated, will not germinate in the soil, but only as an epiphyte on some other tree, down which the roots descend clasping it like a net, until they reach the ground and establish a banyan tree.

In the cultivated form in which we usually see the banyan tree, the adventitious rootlets are seldom permitted to reach the ground, and therefore we seldom see the tree with the false trunks above described; but instances of this growth do certainly occur, and as they are quite in accordance with the natural habits of trees of this character as observed elsewhere, it is no doubt owing to the absence of sufficiently favourable circumstances that the instances are not much more frequent. The alleged epiphytic character of the early growth of the young plant is also quite in accordance with the observed habits of kindred trees in other countries, and that Chinese naturalists should have noticed the universality of this character in the case of the tree under notice, speaks comparatively well for their power of observation. The

南州異物志 Nan Chow I Wu Che or Account of Remarkable Objects in the Southern Provinces, notices this peculiarity in terms which may be almost literally translated into the words of Sir E. Tennent (*Ceylon*, Vol. I, p. 55) who says of the banyan: "though not necessarily epiphytic, it may be said that in point of fact no single plant comes to perfection, or

"acquires even partial developement, without the destruction of some other on which to fix itself as its supporter. * * *
 "The root branching as it descends, envelops the trunk of the supporting tree with a network of wood, and at length penetrating the ground, attains the dimensions of a stem."

Except the trifling use made of the root-lets in the manufacture of slow-matches (now almost entirely superseded, I believe) and the occasional employment of the wood for barrow-wheels, the banyan tree is of no economic utility, but is at the same time an excellent tree for purposes of shade, a character which is quaintly described by

Wu Kwán, above referred to, as 無用之用 *wu yung che yung*—the adaptation of uselessness—that is, as the wood of the tree is of no use, not even for firewood, the tree does not get cut down, and consequently is permitted to remain as a shade and resting place for travellers and carriers of burdens. In this aspect it is compared to a man of high worth and attainments, who declines to accept office, preferring in rustic retirement to shed all the genial influences of his talents and capacities over his fellow villagers.

The *yung* tree having only at a comparatively recent period been introduced into Chinese literature, and the authors therefore not having antiquity to draw upon for tales of a marvellous nature, it is exceptionally free from stories of that character. *Yung* trees as large as houses, and with stem-like roots descending the face of high and steep cliffs, are spoken of, but these are quite within the bounds of probability. We have however the foundation of a myth in the statement that a banyan tree was planted on the ancient South Gate of Kwei-lin (the Capital of Kwang-si) the roots of which spread so luxuriantly as to conceal the whole of the masonry and give the gate the appearance of being naturally formed by the roots of the tree, from which circumstance it was called the Banyan Gate. And in the statement given in the

泉南雜志 or Miscellaneous Records of Ts'uen-nan (in Fuh-kien) that banyans after acquiring an age of a thousand years, produce at their summits the 伽楠香 *k'ieh nan hiang* (lign aloes), a scented wood of which certain supposed disinfectant beads are made, it is evident that the usual Chinese disregard for accuracy has crept in.

Canton.

THEOS. SAMPSON.

A CHINESE THEOREM.

The theorem of which the following is a translation was jotted down in my notebook a few days ago, by 李善蘭 *Le Shen-lan*, a native mathematician whose name has been more than once before the European public. I have no hesitation in saying that it is a purely independent discovery on his part, and as such, think it may be worth publicity in your pages. Some of your scientific readers will probably be able to say if an analogous rule is to be found in European books.

To ascertain if any number is a prime number.

"Multiply the given number by the logarithm of 2. Find the natural number of the resulting logarithm, and subtract 2 from the same. Divide the remainder by the given number. If there be no remainder, it is a prime number. If there be a remainder, it is not a prime.

A. WYLIE.

Hongkong, 10th May, 1869.

THE 椿 CHUN TREE.

Dans le No. 3, Vol. III des "Notes and Queries" je trouve une note sur l'arbre 椿 *t'chun* qui a besoin d'être rectifiée.

Cet arbre n'est pas, comme le dit l'auteur de cette note, une espèce d'*Ailantus*; mais le 椿 ou 香椿 *siang t'chun* est la *Ledrela sinensis* arbre décrit par Grosier (*La Chine* II., p. 281) sous le nom de frêne odorant. A Pékin les Chinois mangent au printemps les premiers bourgeons cuits dans de l'eau bouillante, ce qu'ils considèrent comme de grande délicatesse, et en effet le goût de ces bourgeons est très agréable. Seulement il faut se garder de ne pas en manger trop, car le plat est très excitant. Le bois de l'arbre est de couleur rouge et rappelle le bois dont on fait les boîtes de cigares. (C'est à ce qu'on dit la *Ledrela odorata*.) L'*Ailantus glandulosa* ou Vernis du Japon, aussi très fréquent à Pékin comme la *Ledrela*, s'appelle en Chinois 臭椿 *t'chou t'chun* (c'est à dire *t'chun* puant) à cause de l'odeur désagréable qu'il répand surtout pendant l'époque où il fleurit. Les anciens missionnaires ont décrit cet arbre sous le nom de frêne puant. Il croît extrêmement vite et se contente du sol le plus stérile. A quelques endroits les pans du mur de Pékin en sont tout couverts et il y poussent des arbres assez forts entre les briques. Le bois n'a pas grande valeur et à ce que je sais n'est employé que comme bois de chauffage.

B.

Péking le 20 Avril, 1869.

TEA OIL.

In the last number of *N. and Q.*, page 55, a correspondent styling himself G. M. Q. offers some remarks on "tea oil" which are of a nature rather calculated to mislead than otherwise. His association of the *Camellia Oleifera* with a "Dwarf Pine" is of course attributable to an error in copying or in printing, for no person having the faintest acquaintance with the two trees could possibly confound them. He is right however in saying that *ch'a yew* 茶油 is obtained from the seeds of the *Camellia Oleifera*, and that the *Hwa seng yew* 花生油, or ground nut oil, is correctly named after the plant from which it is produced; but he should be aware that *ch'a yew* is not necessarily translated "tea oil," for *ch'a* is the Chinese for "Camellia" just as much as it is for "tea." This oil therefore in Chinese also bears the name of the plant from which it is derived; and the English expression "tea oil" is, I apprehend, used only by foreigners who do not understand Chinese, and by Chinese whose knowledge of English is confined to the jargon known as pidgin English, by whom it is often employed indiscriminately as a designation in that jargon for any vegetable oil used in lamps. Canton. THEOS. SAMPSON.

A CHINESE SERPENT.

It may be worth while to preserve among the odds and ends to which *Notes and Queries* are devoted the following veritable account of a Chinese monster. It appeared in the (now defunct) *Foolow Advertiser* for June 1867, but may give rise to interesting speculations if transferred to your columns:—

"The crew of a Chinese gun-boat or vessel in Chinese employ, discovered somewhere or another on the sea-coast of this region the lair of a tiger. Being anxious to possess the royal animal they constructed a cage in such a manner that if a tiger got once inside he would find he could not get out. This cage they placed beside the lair, having previously inducted a sheep or goat, and left it there; on their return to the spot after a fitting season to take away their tiger body as he was in his cage—for they had no doubt that by the time they had allowed to run he was fairly entrapped—what was their surprise and horror to find that instead of a tiger they had a monster of an extraordinary description. He was in the form of a serpent, but such a serpent! his length and thickness was immeasurable and he had two horns protruding as well. The poor tiger catchers who found they had

caught more than they wanted knew not at the outset what to do,—whether to fall on their knees or flee; but perceiving amid their irresolution and panic that the monster in the cage moved not, in fact that he was fast asleep, they bethought them, and at first essayed, and at last succeeded in carrying him, cage and all, and depositing him on board. Not many days after they had secured their monster, just when they had begun to familiarize themselves to the sight of him, and to fancy that they might have had worse fortune after all than they had, a thunder-storm came on. The lightning played closer and closer around the vessel, and the thunder approached so very near as to shake her sides. At last a thunderbolt struck the mast, enveloped men and vessel in light, threw down the cage, woke up the monster, and opened a path of exit for him. The monster, hitherto swallowed up in sleep, soon saw where he was and how it lay with him; and as if all the war of the elements had been specially decreed on his behalf, slipped out at the open door, got down into the hold and took up his abode there. Now the hold was full of rice and other good things of this life: this was a misfortune then. What was to be done with the rice and other stores which moreover were destined for particular purposes, and great parties, and required to be speedily delivered? The monster would eat all, and lastly crew and officers if only permitted the opportunity. A council was convened, and an offer of \$1,000 was proffered to any person or persons who would descend the hold and heard the dreaded monster in his den. It was all very nice offering a reward of a \$1,000, but where was the creature turned bedlamite enough to accept it and risk life and limb? At length however two men, most extraordinary to relate, were found to dare it, men who had evidently bade adieu to their senses and were unaccountable for their actions:—these descended and approached where the monster lay coiled. The unheard of creature apparently divining their purpose, for he appeared throughout to have had the sagacity of a superior being, opened one eye as they drew near, next two, and raising his head but a little, hissed out a vapor upon them and they lay dead. Every hand, as soon as this was observed, of necessity deserted their vessel, not an hour too soon either; and there she lies—a castaway in every sense if we except the monster,—none daring to approach; while he, the beast whose like was never born yet, has got it all to his own content. The worse of it is, it is not so much what this monster has done as of what he will do when he has

eaten up all his rice and is stung with hunger!"

Nothing more was heard of the monster so I presume that no one fell in with the junk. But as these stories (like that of the dragon) generally have some faint substratum of truth, it would be interesting to know if serpents of the python species are found in South China.

May, 1869.

BLUE PETER.

Queries with Answers.

DERIVATION OF THE WORD SAMPAN.—Can any of the readers of *Notes and Queries* give information as to the derivation of the word "saman," which term, as will very often be heard, is applied to a small boat? I understand that the proper Chinese name is 小船 *siao ch'uan*.

L. C. G.

Tamsui, April, 1869.

[An answer to this query will be found by reference to Vol. I, page 172.]

CHINESE NAME OF A LORCHA.—What is the Chinese name of these semi-foreign lorchas, the hulls of which are built somewhat resembling that of a foreign vessel, but rigged like a Chinese craft? The natives of this place called them 阿鼻龟; but whether they are so-called at the ports in China and elsewhere, I have been unable to find out.

L. C. G.

Tamsui, April, 1869.

[See Vol. 1, page 181.]

DERIVATION OF THE TERM CHIA-PAN.—Whence comes the derivation of the term *chia-pan* 舢舨 which is commonly used in denominating a foreign vessel? In the local dialect of this place, it is pronounced "kapan," and I am inclined to believe that it is a corruption of the Malay word "kapal," a vessel; but as I am not quite positive, I shall be obliged if any of the readers of *Notes and Queries* would give some enlightenment on the subject.

Tamsui, March, 1869.

L. C. G.

[The derivation given by the common people is from the "wall sided" appearance of foreign vessels, which are thus said to resemble "the boards of a box," and the characters used by compradores, &c., are 夾板 not 舢舨. They are probably, as our correspondent supposes, mere phonetics, the prefix 舟 being simply added as a denominative in each case. If so the characters chosen to express the Malay sound, hit off a distinguishing peculiarity of foreign vessels in Chinese eyes.]

THE WORD YANKEE.—Can you or any of your numerous readers of *Notes and Queries* acquaint me with the derivation and meaning of the word Yankee, as applied to Americans?

Foochow.

A CHINESE SCHOLAR.

[We have heard several given, but that usually accepted is that it was a corruption of "English" which the Indian tribes pronounced "Yeu-gees"—hence "Yankees." Has our correspondent a Chinese origin to fit, such as "Ya-g-ki!"—Ed.]

Queries.

CHUNAM.—I shall be obliged to any person who will be so good as to inform me 1stly—what are the component parts of the Chinese cement for pavements which is known as *Chunam*; and 2ndly—how it is prepared and applied.

C. E.

THE SAGO-PALM.—Is the sago-palm a native of any part of China? I find a tree mentioned under the name of *kwang-lang shu* 枕榔樹, said to be indigenous in Kwang-tung and Kwang-si, the description of which would lead one to suppose that it is the sago-palm. It is said to grow to "a height of several *chang* (40 or 50 feet), attaining a large diameter, and presenting a straight stem without branches. At the summit it puts forth a large number of leaves resembling those of the *ping lui* 桫欏 (a species of a palm). The central hollow of the stem is filled with a substance (resembling flour), of which ten or fifteen *hu* 斛 will be produced by one tree, and this, on being boiled, has a flavour similar to that of *nelumbium*-root flour. The Cantonese frequently make presents of this flour to their friends." INQUIRER.

"PIDGIN."—This term is said to be a corruption of the English word *Business*, but with regard to the meaning and pronunciation both, it seems to me an abbreviation of the Portuguese word "*ocupação*" (occupation). Does anybody know another derivation?

J. A. B.

Banca, April, 1869.

Replies.

THE CHARACTERS SAN KIAI. (Vol. 2, p.p. 132, 175).—The reply which was sent by "E. J. Kitel" to the query by "Canton" (on the meaning of the characters *San Kiai* 三界 when representing the name of a temple) did not altogether elucidate the point at issue, as, being merely hypothetical, the reply did no more than

suggest a probable relationship with the Buddhist doctrine of the "three worlds," with which, in reality, the term of *San Kiai* when used as the name of a temple has but a remote connection. If the Rev. Mr Eitel, before penning the reply in question, had visited one of the two or three *San Kiai Miao* 三界廟 existing in and about Canton,—there is one, for instance, near the North Gate—he would have found that not Buddhism, but Taoism, is the system under which the temple is established, and that the object of worship is a deified being to whom the title *San Kiai* is applied. At the North Street temple, the figure occupying the usual sanctuary represents a dignified personage, wearing the square monastic cap of Taoist sages, with a black beard and flowing moustache. The figure is gilt in the ordinary manner, and two gilded figures of attendants stand, as usual, on either side of the altar in front. The tablet placed before the image has the following inscription:

爺爺界三道得天遊封敕
denoting that, by Imperial patent, the individual worshipped in this place bears the title of "Venerable, one of the Three Worlds, who, visiting Heaven, hath attained to sublime Wisdom."

None of the mural inscriptions to be found in the temple where the above described image exists throw any light on the history or attributes of the deified being in question, or give the slightest clue to the fusion of Buddhist and Taoist ideas which is so obvious in the title set forth upon the tablet as quoted above; and the present writer would have remained in complete ignorance of the history of this object of worship had he not been placed, through the kindness of the Rev. J. Anderson, of the London Mission, Canton, in possession of a Chinese work, recently met with by that gentleman, and containing a mention of the superstition on this subject. The work in question is a small collection of *Miscellaneous Notes*, apparently little known, compiled by the celebrated author Chao Yi toward the close of the last century, after his tenure of office in the Provinces of Kwang-si and Kwei-chow. In this work, entitled *Yen Pu Tsa Ki* 詹曝雜記, the writer gives the following details under the head of *San Kiai Miao* 三界廟:

"In the three Prefectures of Wu-chow, Tsing-chow, and Nan-ning, in Kwang-si, there are temples dedicated to *San Kiai*, which are invested with powers of great efficacy. Kwang Lu, in his *Ch'ih Ya* (a

work published toward the end of the Ming dynasty, see Wylie's *Notes*, page 47) states as follows: 'This divine being (神) was (in life) a man of the surname Hū 許, a native of P'ing-nan, who, in picking up firewood, found a garment as light as a leaf, with writing in its girdle, (by means of which) he had the power of summoning the winds or rain, and of foretelling the future. During the reign of Hung Che of the Ming dynasty (A.D. 1488-1505), the Governor caused him to be seized and placed underneath a bell, around which wood was piled and set on fire. When the bell was lifted, at the end of the day, there was nothing to be seen; and the people, hereupon, erected temples to his memory, which they entitled *San Kiai*. Another name for these temples was *Ts'ing Shé Miao*,—Green Serpent Temples, as when offerings were made to the god, a serpent came out and ate or drank [what was laid before the altar]. If any person made a vow and did not afterwards fulfil it, although he might be hundreds of li away, serpents would come and claim fulfilment of his promise. These were commonly called the Green Serpent Messengers.'

"At present, the most famous of these temples is that at Wu-chow Fu, where scarcely a day passes on which plays are not performed or sacrifices offered, at the expense of traders, who thus celebrate the fulfilment of their entreaties at the shrine. At the time of sacrifices being offered, a green serpent does in reality issue forth from the sanctuary, or make its appearance from the rafters or from within the garments of the god, to drink the wine and devour the eggs that are placed there, without being deterred at the sight of the persons standing by. After finishing its meal, the creature quietly glides away."

The writer concludes his account by relating the death of an individual who had behaved disrespectfully in the precincts of the temple referred to, and describing two marvellous cures effected in his own family by means of intercession at the same shrine. He winds up by observing: "These are matters within my own experience; and it cannot be, alleged, therefore, that a belief in the supernatural is without foundation and vain."

With all due respect to the memory and judgment of Chao Yi, it may be remarked that none of the existing temple-legends are more plainly impressed than this one with the stamp of vulgar priest-craft, though the dexterity with which the lingering traces of serpent-worship (still existing in the South-western regions of China)

have been combined with a superstitious reverence for the deceased fortune-teller of P'ing-nan to build up a new and profitable belief among the provincials of Kwang-tung and Kwang-si, shews that the Chinese are not devoid of that "genius for new religions" which has been attributed pre-eminently to a more Western people.

The jumble of Buddhist and Taoist phraseology in the title bestowed upon the deified person in question is nothing more than what is constantly observed in Chinese popular mythology.

Canton.

W. F. MAYERS.

THE FORMER ACCOUNT OF PENANG. (Vol. 2, p. 121.) A few additional detached pages of Anderson have come to light in some of my boxes removed from Macao, whose tenor and scope must, I think, be accepted as negating in almost a positive degree the idea that a family alliance between the King of Quedah and Captain Light formed the motive of the cession of Penang; and reluctant as we may be to rob that episode in the history of the Straits Settlements of any portion of the romance that eludes research while it tantalises the mind, I am fain to satisfy the query of G. M. C. upon its point of fact in the measure of my resource. Mr Anderson quotes as follows from Captain Light's own letters to the Governor General. In that of June 18th 1787, he says: "I have supplied the King of Quedah with 20 chests of Opium at the price of 250 Spanish dollars per chest, which I do not expect he will pay until the Company have come to some settlement with him." In June 1788 Mr Light endeavored to negotiate a final settlement of the King's claims: he wrote—"I have made an offer to the King of 10,000 dollars per annum for eight years, or 4,000 dollars per annum for so long a period as the Honorable Company should continue in possession of this Island: To these offers I have received no answer. I have endeavored to soothe his Majesty into compliance with the offers of your Lordship, and have hinted, that although the Company did not wish to make alliances which might occasion disputes with powers they were at peace with, they had not positively forbid my assisting him, if really distressed."

"In 1789, we find Mr Light is under considerable apprehension that the King of Quedah would form other alliances, and being disappointed in the expectation of succour from the British Government, his attachment was daily subsiding. The negation which the King gave to the offer of money in the first instance, demonstrates

that a pecuniary recompense was not his object and the ungenerous reception of the offer of the Island, proves too clearly that he considered himself deceived. Mr Light says:—"I make no doubt but the King of Siam will take the first opportunity to send his troops into Quedah and Tringano," and afterwards, he adds,—"I have entered on the character of the Rajah of Quedah to prepare your Lordship for a scene of duplicity which he is endeavoring to effect, and which principally prevents my embracing the present opportunity of waiting on your Lordship. After acquainting him of the intention of Government to allow him 10,000 dollars for seven or eight years, he remained silent a considerable time, and at last acquainted me that he did not like the offer, without stipulating for any particular sum of money, or mentioning what performance on the part of the Company would content him. Being informed that he did not relish the idea of selling the Island, I asked him if he chose to accept 4,000 dollars per annum for as long a time as the Honorable Company should continue in possession of it. To this after waiting a considerable time, he answered in the negative, at the same time by his letters and messengers he endeavored to draw a full promise that the Honorable Company would assist him with arms and men, in case an attack from the Siamese should render it necessary. This I evaded by telling him no treaty which was likely to occasion a dispute between the Honorable Company and the Siamese could be made without approbation of the King of Great Britain; at present that there was no reason for his entering into War with the Siamese, he had nothing to fear; the Siamese and all other country powers would consider the English as his friends, and for that reason would not disturb him, unless provoked thereto by his bad policy. From the information I have received, I am pretty well satisfied of the King having wrote to Malacca and Batavia to try if the Dutch would give him better terms, and last year I hear he wrote to Pondicherry, to try if the French would undertake to defend his country."

These extracts may suffice my purpose, although other portions of Mr Anderson's valuable Notes further illustrate the subject.

Canton.

G. N. JR.

THE WORD YÉ-LÁNG, OR YEH LANG.

(Vol. 1, No. 9, p. 122; No. 10, p. 141; No. 12, p. 173.)—In Java and Netherlands India the word *le-lang* is used for public auction. The word Yé Láng or Yeh Lang used for auction in the Hongkong Papers,

is no doubt a misconception of the Portuguese word *leilão*, seen on placards at Macao, and pronounced *lélang* in Java, where it belongs to a small list of words bequeathed to the Malays by the first Portuguese settlers. In answer to DEKA, I therefore coincide with your other contributors Messrs W. F. M. and S. W. W. that the term for auction in China is derived from the Portuguese word *leilão*, which Anthony Vieyra, in his "Dictionary of the Portuguese and English Languages," says, means *auction, outcry, public sale*, in perfect conformity with the "*Diccionario Francez Portuguez, colligido dos melhores Diccionarios das duas Nações*," where, under the French word *Vente*, amongst other words I find *almoeda, leilão*. The vicinity of some Spanish colony in China, instead of a Portuguese one, as is the case with Macao, might have made the Spanish word *Almueda* more common, which greatly resembles the other Portuguese word I find in the "*Diccionario*" quoted above, and that Spanish word represented by four Chinese characters, I fancy must produce a nice specimen of another incongruity even more curious and ludicrous perhaps than the Chinese representation of the word *leilão*.

It is therefore my firm opinion, that this subject may be safely said to be entirely settled, and that not the slightest nationality is to be attributed to the Chinese characters representing the word *Yeh Lang* or *Yé Láng*.

Batavia.

C. T. BATTEN.

THE WORD "LASCAR." (Vol. I, No. 8, p. 105).—In answer to E. C. B.'s query, "whether there is any race among the Cingalese or the natives of Southern India, who are known by this designation," I have the following observations to make.

In my opinion the word "Lascar" does not belong to a race, but only to a certain class of people in India, and that class is the primitively warring, but now seafaring class, also named *Klasi*. All over Java and Netherlands India the word "Lascar" has that signification; it having been first introduced by Bengal traders visiting Java with their Hindostauee Crews, called *Lascars* by the Europeans and "Laskar" or "Lashkar" by the natives.

Mr Wm. Marsden in his Dictionary of the

Malayan Language has it *leskar*,

لشکر

a Persian word meaning *army*. He quotes a passage from some "hikayat" or Malayan history, which makes it very likely,

that the word has since passed from *army* to *navy* or rather from *soldier* to *sailor*. That passage in the "hikayat" is the following: "*Tempat leskar-nia menabrung lazt itu*," translated by Marsden into: *A way by which his army might cross that sea.*

The word "Laskar" in fact has become a general denomination for Indian sailors, whilst, those of Southern India are more commonly called "*Klasi*."

The *Lascars* are considered to be under thorough discipline. On that account perhaps the Malays attach another signification to the word, which, though less extensive, is perfectly understood. It means *slave*, and is used by Malays indignantly speaking, as for instance, when ill-treated or wanted to do something beneath their dignity, to which they properly say: "Do you think I am your *laskar*," that is to say: *your slave*!

The word having been brought to Java by the Hindostanee crews of Bengal merchantmen, consisting for the greatest part of Cingalese or Sepoys, makes me believe, that, after tracing up its Persian origin and primitive signification of *army* or *soldier*, we may safely trace it down, in the signification of *navy* or *sailor*, from Basra and Bushir, along the coast of Beludjistan to the Sindh, and from there down to Guzerat and Bombay, along the Coast of Malabar, up again along the coast of Coromandel, not forgetting Ceylon, to Calcutta and thence down to the Indian Archipelago; but as for any race among the Cingalese, the so called Ceylonese, or the natives of Southern India, bearing the name of *Lascars*, I positively consider that to be very improbable indeed, since the word *Lascar*, on Marsden's authority, is of Persian origin, and one would therefore be more likely to find a race of that name in Persia itself.

Batavia.

C. J. BATTEN.

BUDDHIST PRIESTS IN AMERICA. (Vol. 3, p. 58).—Under this heading, a querist in the last number of *Notes and Queries*, submits to enquiry a statement of Prof. Carl Neumann, of Munich, respecting the supposed entry of Buddhist priests into the American Continent, some thirteen hundred years ago, and their passage into the land of the Aztecs, which they called *Fu-sung* "after the Chinese name of the Mexican Aloe."

Now, in the first place, this statement, if true, inferentially proves much more than it asserts; the Mexican Aloe is a native of Mexico only, and it is manifest therefore that if these supposed Chinese

travellers named the country after the Chinese name of the Mexican Aloe, that plant must have been well known to them before the period of their visit to its native country; hence we are carried further back, to a time when the Mexican Aloe must have been known in China; and we must allow a considerable period for it to have become so well known as to suggest to the travellers a name for a newly-discovered—or, as it must needs have been, in this view, a re-discovered—country. This consideration takes us back into the question of the original peopling of the American Continent, to the age of stone or bronze perhaps, which is beyond the intended scope of the querist's quotation.

At the period when "the land of Fu-sang" is first mentioned by historians, China, exclusive of the neighbouring "barbarous tribes" over whom she held sway, was not so extensive as she is at present, but comprised only what we should now call the Northern and Central Provinces. Does the Mexican Aloe grow in that part of the country at all? I am inclined to think not, though I cannot speak positively on the point. In Canton it is said by Chinese to have been introduced from the Philippine Islands, and is called Spanish (or Philippine) hemp 宋呂麻, its fibres being sometimes employed in the manufacture of mosquito-nets.

But the Fu-sung, or more correctly the Fu-sang 扶桑 tree, as described in Chinese botanical works, appears to be a Malvaceous plant; at any rate, whatever it may be, it certainly is not the Mexican Aloe, nor anything at all similar to it.

The land of Fu sang is described by Chinese authors as being in the Eastern Sea, in the place where the sun rises; considering the geographical limits of China at the time referred to (some 1300 years ago) surely we need not look further than Japan for a very probable identification of the Fu-sang country, according with this description, which indeed appears to be embodied in the more modern name 日本國 Jih-pên-kwoh, Japan, which is translatable as the "Country of the Rising Sun." It is a matter of fact too that Buddhism was introduced into that country some 1300 years ago, and this by no means extraordinary event is a very much more probable version of the incident referred to, than the marvellous story given by Prof. Neumann.

Canton.

THEOS. SAMPSON.

TEA FIRST USED AS AN ARTICLE OF DRINK IN CHINA. (Vol. 3, page 40).—In a Dutch translation of "Kœmpfers' Japan," page 440, published in Amsterdam in 1733, there is given the following legend regarding the first discovery of the qualities of tea by a holy recluse named Darma. Kœmpfer after telling us that Tea is called in the Japanese language *Ispaa* and in the Chinese *Sheh*, gives the following history of Darma in these words:—

"It will not be out of place to add here the history of this man (Darma), not merely because it is pleasing and extraordinary in itself, but more especially as it serves to fix the time when the plant according to the opinion of the Japanese first came into use.

"Darma was the third son of Kasiwo an Indian King, he was a holy and a God-serving man, and like a Pope in the Indies, the eight and twentieth successor to the Holy Chair of Siaka, the founder of Eastern Heathendom, who was an Indian and a Moor and was born one thousand and twenty-eight years before our Saviour.

"About A.D. 519, this Darma came to China. His object was to bring the inhabitants of this populous country to the knowledge of God and to preach to them his Gospel and service, as the true and only way which could lead them to salvation.

"It was not only with his teaching that he tried to make himself useful to men and pleasing to God. No, he went further and strove by Godly grace to lead a most exemplary life exposing himself to all the hardships of the storm and tempest; chastizing and mortifying his body and bringing all his passions under subjection.

"He lived only upon the herbs of the fields, and considered it the highest degree of holiness to pass the day and night in an uninterrupted and unbroken *Satori*, that is, the contemplation and meditation of the Godly essence; to deny all rest and recreation to his body, and to dedicate his soul wholly and entirely to God, was in his opinion the truest penance to the most eminent degree of goodness, to which human nature could obtain.

"After many years of this continual watching, he was at length so weary and tired by his work and fasting, that he fell asleep. On awaking the following morning and seeing that he had broken his vow, he determined to do penance to show his sincere sorrow, and that this misfortune should not occur again, he cut off both his eyelids, as the instruments and servants of his crime, and threw them on the ground.

"Returning to this place on the following day, he remarked a wonderful change and

that each eyelid had become a shrub; and the same which we now call Tea, whose virtues and use were at that time unknown, as the plant itself.

"Darma, on eating the leaves of this plant (fresh and green, for infusing them in water was unknown) he found with astonishment that his heart was filled with extraordinary joy and gladness, and that his soul had acquired renewed strength and power, to enable him to continue his godly contemplations. This event, and the extraordinary virtues of the leaves of the Tea plant he immediately brought to the notice of numbers of his disciples, together with the manner in which it was to be used.

"It was in this way that the Japanese pretend that this extraordinary plant, whose great virtues they cannot sufficiently praise, was first brought into use; and hence it comes that, since that time to the present, that the learned have made no profound remarks about it, and that some have considered it sufficient to attribute its origin to the eyelids of Darma.

The picture of this illustrious holy man, who is held in such great veneration among heathen nations in this Eastern part of the world, represents him standing upon a reed upon which they say he has crossed seas and rivers."

From the two accompanying extracts from the *Szù lei fu* 事類賦 Tea does not appear to have been unknown in China in the Third and Fourth Centuries, as an article of drink:—

* "The Lord of Wu 吳主, Sun hao 孫皓, made his guests drink not less than seven pints of wine.

"An officer Wei yao 韋曜 could not drink more than three pints of wine, and he, as a favor was allowed to have Tea, *secretly given him in the place of wine* 密賜茶茗以代酒.

"The † Tsin annals 晉書 relate that a Perfect of Wu hsing 吳興 (Soochow 蘇州) when visited by General Seay gan 謝安 only placed Tea and fruit before him, 所設唯茶果而已.

G. PHILLIPS.

Amoy, 24th April, 1869.

* One of the 三國誌 San kuo chih Heroes, (about 221 A.D. to 263 A.D.)

† The Tsin Dynasty reigned from A.D. 264 to A.D. 420.

BOOKS WANTED.

A pamphlet on vaccination, by Dr. Alexander Pearson of Canton. In English. Loan will oblige if not to be had otherwise.

Address A. Lister, Esq., Hongkong.

Any Chinese works on the law of inheritance, or references as to their titles, price, &c; also similar information as to foreign publications containing notices of the above, and the laws regarding Chinese wills, &c.

Address "C." care of Editor.

"Catalogus medicamentorum Sinensium quæ Pekini comparanda et determinata curavit Alex. Tatarinow M. D. Medicus missionis Russiæ Pekinensis, spatium annorum 1840-50."

"Noms indigènes d'un choix de plantes du Japon et de la Chine déterminés après les échantillons de l'herbier des Pays Bas."

Wanted to purchase a small work on Chinese Materia Medica, by Daniel Hanbury, F. R. S.

Address "F. P. S., care of Messrs Lane, Crawford & Co., Shanghai."

A good Portuguese-English Dictionary, price not to exceed \$5.00.

Address A. B., care of Editor N. and Q. Comte de Gobineau's "Residence in Persia."

Address W. F. M., care of Editor Notes and Queries.

Contributors are requested invariably to head their Replies with a reference in brackets to the No. and page of the Query answered by them.

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TABLE OF CONTENTS.

NOTES:—Chinese and Egyptian Hieroglyphs, 81—The U tam-pa Flower, 85—A Buddhist Tract, 86—The Wax Tree; The Art of Self-defence in China, 88—Chü Ling 猪苓; The Legend Concerning Chang Tien She, 89—Photography in Ice; Notes on Sumatra and the Po-azu, 90.

QUERIES:—Plant used to Scent Chinese Ink, 92—Chinese Military Service; Are Inquests held in China; Tablet with Character for "Barbarian;" Kissing among the Chinese; The Chinese word Ma-tou; Is Baptism a Buddhist Rite?; Chas. Lamb's Reference to Confucius; Tartars and Chinese at the Literary Examinations; The Expression P'u-sa Man; Chinese Hats; The Ok-gue or Man-t'ou-lo, 93—Fairs in China; A Medical Query, 94.

REPLIES:—The Term Siu-chu; Tea Oil; Chinese abstaining from Animal Food; Serpents in China; Koxinga's Name, 94—English and Chinese Names of Plants; Chinese Sago-Palm.

LITERARY NOTICES,..... 95
NOTICES TO CORRESPONDENTS,..... 69

Notes.

CHINESE AND EGYPTIAN HIEROGLYPHS.

(Continued.)

In China the *dragon* is the symbol of the *sun*, especially of the equinoctial sun, because the dragon buried itself at the autumn equinox and revived at the vernal-equinox (龍春分而登天, 秋分而入淵 說文.) For this reason the eastern part of Heaven was occupied by the image of a dragon in the primitive Chinese sphere and one of the stars of this constellation, α (kappa) of *Libra*, still retains the name of *jih* 日 or *sun*. The dragon of the Chinese must have been some Saurian,

like the crocodile. Humboldt says that the crocodiles of South America and our alligator bury themselves at the beginning of the cold season in the swamps, where they fall into a lethargic sleep, so that even wounds will not awake them. In spring, when the first rains fall, the monster revives, without seeming to have lost much of its forces.* This relation, which the dragon had with the sun, is the reason why *morning* or *sunrise* is expressed in Chinese by the character 曉, composed of a *sun* 日 and a *dragon* 龍; and *evening sunset* by the character 曉, composed of a *moon* 月 and a *dragon* 龍.† Thus, in Chinese, "a sun at the side of a dragon or crocodile" indicated *sunrise*, whilst the Egyptians expressed it by "two crocodile-eyes;" it is clear that the symbolism of both these hieroglyphs is identical, but that, in the Egyptian hieroglyph, the original Chinese one has been abridged, and that of the figure *sun-dragon* 曉 only remained the "two eyes" of that dragon.

This is certainly a proof of identity of origin and shows that both people must have had the same popular notions concerning the crocodile. We will give now another proof. We have seen that, in Egyptian, the Bee meant the *king* and the *people*. It is exactly the same in Chinese. The *Pi-ya* says that the bees make two excursions (a day) corresponding to the (epochs of the) ebb and flood. At the place where the *king* (Queen) is, all the bees surround him, swarming around him like a guard. Their punishments and orders (seem to be) very severe. It signifies the *prince* and his subjects. The "Book of metamorphoses" says like-


* Ansichten der Natur, über die Steppen und Wüsten.—Pöppig, Naturgeschichte.


† 曉味爽欲明末明. 曉日出也 篆字彙.

wise: the bees observe the relation which exists between the prince and his subjects

(蜂有兩衙,應潮其主之所在,衆蜂爲之旋繞,如衛誅爵徵令絕嚴,有君臣之義,化書曰,蜂有君臣禮也. Vide 坤雅 apud Encyclopaedia 格致鏡源 Chap. 昆蟲 art. 蜂總論.)


The Egyptian hieroglyph for a country


 kah, occurring in inscriptions, as

in 日  Phars-kah,


"the kingdom (kah) of Persia (Phars)" is evidently identical with the Chinese hieroglyph

 chan, mountain, country,

as Tang-chan (唐  the "Country of Tang)" or China.*

The hieroglyph  , *nofré*, occurring on

the obelisk of Luxor (south face), translated by Mr Mathsen as *benevolent* (*bienfaisant*) is nothing else but the ancient form of the modern Chinese character for *benevolence*,

jin 仁, written 志 (), and com-

posed of 千 thousand and 心 heart, a "thousand hearts."

The ancient Egyptian hieroglyph for a well

 mou is evidently the same as the

Chinese hieroglyph 井 *tsing*, meaning also a well, and representing the mouth of the well, framed by four beams, crossing each other, in order to support the earth around the mouth of the well.

But not always the symbolism of a hieroglyph has remained the same: the lapse of time, the difference of religions or popular ideas, and a hundred other causes, have occasioned several changes, which it is not always easy to trace back. The Egyptian

hieroglyph for "a leader of men," a king is


 , *Soutan*. Plutarch, in his

chapter on *Isis and Osiris* (Chap. XXXVI), says: "that the Egyptians drew a plant to express the idea of a king." This hieroglyph is a relic of highest pastoral antiquity, when the chief of the nation, the *conductor* (*Menéi*), was a *pastor*, a "leader of the herd," carrying, like *Moses*, a rod, a branch of a tree, to command and direct the multitude. The semisphere underneath the


plant,  , represents the earth out of

which the plant  is sprouting. This

Egyptian hieroglyph is identical with the

Chinese one for a plant, viz.  now

written 之 (*tchi*), which the *Shue-wen* explains thus: 之出也,象艸過中,枝莖益大,有所之.一者地也, *Tchi* means to come forth; it imitates (by its form) a plant shooting forth its branches, which, increasing in size, progress. The dash (—) represents the earth. But, in Chinese, the simple hieroglyph

 never received, like Egyptian, the

tropical meaning of *pastor* or *king*; but still this hieroglyph was retained in the composition of the Chinese character for a *pastor* or *king*. They placed this "rod of com-

mand" into a hand  (modern 尹)

which character means to rule, a ruler, manager (尹治也.从又 / .掘事者也, vide 說文). Afterwards they added to this hierograph that of a


mouth  (modern 君) in order to ex-

press the idea "a man holding in his hand

* See *Notes and Queries*, Vol. II, pp. 63 and 78.

a rod of command and issuing orders from his mouth" 君从尹發號. 故从口 *vide* 說文). And that no mistake might be possible as to the nature of this leader, the Chinese tell us that the character *kün* 君, is identical in meaning with that of 羣 a herd, and, tropically, a multitude; because the herd or multitude reverts its heart towards its leader (君者羣也. 羣下歸心也. *vide* 白虎通). Now this character 羣 is composed of 君, a leader and 羊 sheep: thus the leader, conductor of sheep.

We have seen that the hieroglyph for a well was identical in Chinese and Egyptian. We will give a curious example how the lapse of time and change of climate, can occasion a total change in the tropical meaning of a primitively identical hieroglyph. *Tsing* 井, the Well, is the name given to the stars ζ, γ, μ, ν and another little star of Gemini, which stars are united by straight lines in the Chinese

sphere  and imitate exactly


the hieroglyph of *Tsing* 井. About 5000 years ago the rise of this constellation indicated the end of April and beginning of May, and the name of *Tsing*, or a Well, was given to that constellation, because the Chinese peasants cleansed their wells after the *Tsing-ming*-festival, which festival falls in the beginning of April.* (寒食清明都過了. 石泉(榆火)一時新 [注] 俗以清明淘井. *vide* 志林黃州俗). This constellation is, also, called the celestial aqueduct (井亦曰天渠 *vide* 星經) because, in the fourth Chinese month, the dikes were repaired and aqueducts dug for the irrigation of the fields (四月修防堤. 開水竇. *vide* the Rural calendar 致富奇書, 月令).

If we now turn our eyes towards the other ancient spheres, we find, in the Greek sphere, the image of two friends, Castor and Pollux or Amphion and Zethus;

and, in the Egyptian, Indian and Persian spheres, "a man and a woman holding each other's hands."* In the Egyptian zodiac of *Ené*, we find, on top of the man and woman of Gemini, the hieroglyph 井, precisely in the same form as it is represented in the Chinese sphere, viz: * * * *

The Egyptian hieroglyph for a well 井

or 井 *mou*, has, tropically, also the signification of love, beloved: as in the group

 read *Ma'-Amon* or beloved (by the God) *Amoun*; being one of the titles of *Rhamses*. But why did the Egyptian hieroglyph 井 well, get the tropical mean-

ing of love? which it has not in Chinese. In order to find this out, we must consider the difference of the climate and social relations between China and Egypt. In China, as in all primitive countries, peasants only marry after the harvest, because they then have got rice and money, the produce of the sale of their surplus-rice and grains. So, in China, marriages took place in winter, after the harvest was gathered and put up; as is proved by the following ode in a Chinese rural Calendar:

"The labourers have got a bounteous harvest:

"They rejoice and titter all day long.

"Of black millet they distilled wine,

"And in the stable are fat sheep and pigs.

"At the neighbours to the east is a lass;

"At the neighbour to the west is a lad;

"The lad counts fifteen to sixteen years,

"And the lass is, also, marriageable.

"Don't look after a rich dowry,

"But only take as much as is suitable.

"Before the winter (solstice) and after the winter (solstice)

"Is the proper time for marriages.

"Only wish for many children and grandchildren,

"That you may be able to sustain your house.

"The lass ought to busy herself with silkworm and mulberry,

"And the lad must diligently weed and hoe."

* See the Egyptian tables of Duke Leopold, the Persian sphere published by *Aben Ezra* and the Indian spheres published by *Jones, Alex. Johnston*, and *Upham*.

* See *N. & Q.*, Vol. II, p. 22.

農	家	值	豐	年	財	禮	不	求	備
樂	事	日	熙	熙	多	少	取	隨	宜
黑	黍	可	釀	酒	冬	前	與	冬	後
在	牢	羊	豕	肥	婚	嫁	利	此	時
東	隣	有	一	女	但	願	子	孫	多
西	隣	有	一	兒	門	戶	可	扶	持
兒	年	十	五	六	女	當	力	蚕	桑
女	大	亦	可	筭	男	當	力	耘	耜*

In Egypt circumstances are totally different. There the months of November and December, are the months of sowing. The time of reaping begins with the spring-equinox and the harvest is only gathered in in April†. The Jews began to reap at the end of the month *Nisan*, which began with the 25th of March.‡ In *Java* the first harvest is reaped in March and April, and the country folks marry, generally, in *May*, when they have already sold their superfluous rice, and are in possession of some money, of plenty of rice, and have some leisure ere they begin the second sowing. It will have been the same thing in Egypt; and it is probable that most marriages were concluded there, as in *Java*, after the gathering of harvest and during the month of *May*. This month was announced, 2,400 years before our Era, by the morning-rise of the constellation *Gemini*, and, consequently, the Egyptians painted, in their sphere, in that constellation, *Duae sponsae manibus copulatis*. But the asterism composed of the eight stars of *Gemini* had already the name of *Tsing* or *Mou* or *Mai*

井 for the reason we have mentioned

above. The Egyptians, therefore, kept the name and form of this asterism, as we have seen on the Zodiac of *Ené*; but, as this constellation indicated the time of wooing, the month of *May*, they gave to this month the name of *Month of the well* (*Mou* or *Mai*) i.e., the *Month of love*, and now they substituted for the to them useless symbol of a well (*mai*) the symbol of love (*mai*) expressed by "a husband and wife uniting their hands."

Our names of this month of *May* (*French Mai*, *German Mai*, *Dutch Mei*) is derived from the Coptic name *Mai*, which is the ancient Egyptian name for the hieroglyph

井, a well, and which proves, at once, that the tropical meaning of *love* was given to the hieroglyph 井 (*well*) when the con-

stellation *Well* (井 or *Gemini*) indicated the month of that name: *Mai*, the month of love and marriage.

These examples may show how difficult it is to pronounce on the question if an Egyptian hieroglyph is identical or not with a Chinese hieroglyph. In no Chinese dictionary will be found the meaning of *king* and *people* attached to the symbol of the Bee. We had to search in other books to find this out. If it be allowed to us to suggest a hint in what way we may trace Egyptian hieroglyphs to the ancient Chinese ones, we would propose to do this in the way we have done for the hieroglyphs *Soutan* and *Kium*. Those Egyptian hieroglyphs, explained to us by ancient authors, should be dissected in their component parts, if they are not simple figures. The symbolical meaning of each part and of the total group should be written at the side of this hieroglyph. Next the corresponding different Chinese significations in Chinese hieroglyphs should be looked for; their component parts likewise dissected, and their separate symbolism explained. Then, as in the case of the character 井, due attention ought to be paid to the difference in climate of Egypt and China, and the inversion of customs originating therefrom. So a hieroglyph, having in Chinese relation to the harvest, which takes place in *autumn*, may have changed in Egypt its symbolism, because the harvest took place *there* in *spring*, and may thus have got a meaning relative to spring. It may mean *death* in Chinese, as referring to the death of sun in *autumn*, and *life* in Egyptian, as referring to the revival of sun in *spring*. A second hint we would suggest, is to search for the Egyptian hieroglyph in the Chinese hieroglyph, and not for the Chinese hieroglyph in the Egyptian hieroglyph, because, as the example of *Soutan* and *Mai* proves, the Chinese hieroglyphs have the priority of invention. Attention ought, also, to be paid to the difference of the animal-hieroglyphs. So the *lion* and all its derivatives in Egyptian hieroglyphs must be autochthonous, because the *lion* does not occur in Thibet or China. On the contrary, *all* the *tiger-symbols* in Egyptian hieroglyphs must be considered as alien to that country, because the *tiger* does not frequent Egypt; but is a genuine Chinese animal, very fre-

* Vide 致富奇書,月令十一月.

† Diod. of Sicily, Book I.

‡ Origines, Commentary on St. John.

quently used in Chinese symbolism. For all possible objects represented, it is not sufficient to study their meaning in the dictionaries, but recourse must be had to Encyclopaedias, where very often (as in the case of the *Bee*) a meaning is found, which is not mentioned in dictionaries, either Chinese or foreign. In following this method it will be possible, some day, to get at a right understanding of the Egyptian hieroglyphs, and to substitute reasonable translations for the arbitrary and unwarranted translations now given. Then the "Babel-confusion," of which Mr Mathieu speaks, may perhaps be solved and harmonised.

Batavia, April.

G. SCHLEGEL.

THE U-TAM-PA FLOWER.

In the very interesting paper on Chinese Figs contained in No. II. of the current volume of *Notes and Queries*, mention is made of the *U-tam-pa* or *udambára* flower, frequently referred to in Buddhist writings as a symbol of excessive rarity; and Mr Sampson adduces the authority of Professor Wilson, the celebrated Sanskrit scholar, for an identification of the *udambára* with the tree known to botanists as *ficus glomerata*. I am not acquainted with the reasons given by Professor Wilson for this identification, but it seems worthy of notice that Chinese writers assign a different meaning to the Sanskrit term.

The passages in which this name occurs are manifold, but in all cases the significance is invariably that of extreme rarity, as, for instance, in the *Miao Fa Lien Hua King* (*Saddharma Pundarika* or *Lotus of the Excellent Law*), Buddha is typified in the following line:

耳現一時華鉢曇優如

Ju u-tam-pa hwa, she i hien urh—i.e. Like the *udambára* blossom, manifested once in an age.

The same idea is embodied in the rhythmic compilation respecting the life and works of Buddha, entitled the *Ch'eng Tuo ki* 成道記, where sentence 18 reads:

hien u-tam-hwa 現優曇花—The *udambára* was made manifest; which the commentary explains as having reference to the *u-tam-pa-la* 優曇鉢羅 flower, seen only when a *chakravartti* or universal sovereign is about to be born into the world.

The *Kwang-chow Fu Che* (on what authority it is not stated) identifies the *udambára* tree with that producing the jack-fruit, (*artocarpus integrifolia*), which latter is known

to the Chinese as *Po-lo-mi* (*po-lo-mut* in Cantonese) 波羅蜜, an apparent transcription of the Sanskrit *paramita*, signifying "excellence," or "transcendency." According to the common story, Ta-ki Sze-k'ung, an Indian missionary, originally brought the seeds of the jack-fruit to Kwang-tung circa A.D. 520, and planted them in front of the Temple of the God of Southern Regions, now known, in commemoration of this event, as the *Po-lo* temple (see *N. & Q.* Vol. 3, p. 14, for a mention of Ta-ki and his statue at the temple in question). This tree, says the Description of Kwang-chow, "is the same referred to by Buddhist writers as the *u-tam-pa*, which produces fruits without flowers; or occasionally, after the ripening of its fruit, puts forth a solitary blossom. Hence the reference to the *u-tam-pa* as a symbol of rarity."

The *Pên-ts'ao*, in treating of the jack-fruit tree, does not give the characters *u-tam-pa* as in any manner synonymous with the ordinary name *po-lo-mi*, but states that these latter sounds represent a Sanskrit word having reference to the perfect sweetness of the fruit. The same work adds that "the Persians 波斯人 call the tree *pa-na-sa* 婆那娑 and the people of Fu-lin 拂林 call it *a-sa-to* 阿薩譚." It may be remarked, *en passant*, that an identification of the above and other sounds attributed in the *Pên-ts'ao* to the language of Fu-lin might be of service in determining the precise region that is indicated by this name in Chinese literature.

As regards the original of the *udambára* itself, it would almost seem that no actual representative in nature should be sought for this symbolical flower. Entirely mythical, perhaps, in the first instance, later writers may have striven to identify its name with one or other of the trees familiarly known in India or China; and the religious interest attaching to the *artocarpus* would, under these circumstances, naturally tend to put forward this tree, among others, as a claimant for the distinction of representing the symbol of Buddha's surpassing majesty.

On the other hand, it might also be conjectured that while the earlier Indian Buddhists did, in reality, indicate the *udambára* or *ficus glomerata* when first employing a metaphor in reference to Buddha and his Law, later and particularly Chinese writers may, not improbably, have overlooked the actual meaning of the phrase

and have invented a miraculous blossom to explain the language which they did not, themselves, understand. The significant phrase, *wu hwa kieh kwao* 無花結果, i.e. "producing fruit without flowers," which occurs in the passage quoted above from the *Kwong-chow Fu Che*, not only expresses precisely the popular notion respecting the growth of figs, but is also capable of bearing an eminently Buddhist interpretation with reference to the two characters *kieh kwao*, "bearing fruit" or *producing consequences*,—a phrase conveying the fundamental idea of the Buddhist doctrine. It may be, therefore, that the seeming marvel of the growth of fruit without flowers, as exemplified in the *udambāra* fig-tree, was what the Buddhist doctors referred to in their early parables, and that the metaphor becoming obscure in process of time, the idea of a flower appearing as a portent of great wonders may have grown up, substituting a pure myth for what would have been originally a very natural illustration. If this hypothesis be correct, an example might be added to the history of that mythology which Professor Max Müller has analysed and described, most strikingly, as the "disease of language."

Canton. W. F. MAYERS.

A BUDDHIST TRACT.

The following is a literal translation of a very popular Buddhist tract. Written in the common trochaic heptameter of China and perfectly free from the usual mimicry of the peculiarities of Sanscrit Sūtras, it has become a great favourite with the lower classes of Cantonese, among whom one may daily hear passages of this little tract quoted like familiar proverbs. It may prove an interesting study to many who will observe here how the popular mind of Buddhist communities is grappling with the old riddle of good and evil, and how it tries to explain the unequal distribution of good and evil in this world by reverting to the past, taking for a basis the doctrine of the transmigration of the human soul. The full title of this tract, which is often by way of abbreviation quoted as the Sūtra of the Causes and Effects of three Lives (三世因果經), runs as follows:

"The causes and effects of three lives, a tract for the exhortation of the world, by the Buddhist priest Fuh-yin" (佛印禪師論三世因果勸世文) Translation. Listen ye pious men and ye faithful women, listen to my tale of the causes. Hear and repeat the Sūtra of the causes

and effects of three lives. The differences of rich and poor are before your eyes. If a man is in office in this present life, what is the cause of it? During three previous lives he adorned Buddha's statue with yellow gold. If a man observed the rules of monasticism for three periods of existence, he reaps his reward in this present world: in a red stole with golden girdle he stands before Buddha. High are the beams, vast is the mansion of that man. What is the cause of it? In a former life he erected a nunnery and built a cool porch for a temple. Some ride on horseback, others ride in chairs. What is the cause of it? In former lives they contributed money towards the release of souls (from hell.) Some dress in silk and in satin. What is the cause of it? In their former lives they subscribed money for the adornment of Buddha's statue. For whosoever dresses Buddha's image in yellow gold, provides for himself thereby. Whosoever speaks well of Tathāgata does well for himself thereby. Grave and majestic is that man's mien. What is the cause of it? In a former life he offered flowers and changed the water (in temples.) If a woman lives in peace with her husband and is protected by him, what is the cause of it? In a former life she made streamers to be carried in procession before Buddha. If a man's wife and daughters are comely, what is the cause of it? In a former life he burned precious incense before Buddha's altar. If a man is intelligent or clever, what is the cause of it? In a former life he observed the fasts and worshipped Buddha. One man has sons and grandsons. What is the cause of it? In a former life he opened the cages and set the birds at liberty. Another man has neither chick nor child. What is the cause of it? In a former life he destroyed many living creatures. What is the cause of a man's scolding his father and abusing his mother? He (formerly) wronged the deaf, wronged the dumb, nay wronged himself. There is a man spitting blood. What is the cause of it? In a former life he neither observed the fasts nor did he recite the Sūtras. There is a man afflicted with deafness. What is the cause of it? In a former life he would not listen when the Sūtras were recited. There is a man disfigured by a high shoulder. What is the cause of it? In a former life he ridiculed the worship of Buddha. There is a man short in stature. What is the cause of it? In a former life he profaned the Sūtras. What is the cause of a man's suffering by ulcers or by itch? In a former life he bought meat and divided it before Buddha. There is a man with an arm or a foot chopped off. What is the cause of it?

In a former life he stopped up the roads to rob. There is a man with bad breath. What is the cause of it? In a former life he used to poison fish. There was a man who hanged himself. What is the cause of it? In a former life he laid snares in the forests. What is the cause of a man's hunting on the mountains and poisoning rivers? In a former life he avenged himself thirty years after he had been wronged. There is a man lying in prison. What is the cause of it? In a former life he was a man of unmitigated wickedness. Some are slain by thunder, others are scorched by lightning. What is the cause of it? They dishonestly used large measures (in buying) and short weights (in selling.) Some are devoured by tigers, others are stung by snakes. What is the cause of it? In their former lives they were the oppressors and enemies of their neighbours. Some are now living as pigs or dogs or horses. What is the cause of it? They were (in former lives) always in debt, or unkind of kindness, or disregarded what was right. In their former lives they did not pay their debts and now they have to suffer for it, for they are now covered with hair and carry horns on their foreheads. Thus they have to pay up in full. There is a man who cannot get a wife. What is the cause of it? In a former life he dishonoured his wife and children. There is a woman who has become a widow. What is the cause of it? In a former life she did not respect her husband. What is the cause of a man's losing father and mother? That he used to shoot birds in a former life. What is the cause of a person's being a serf or slave-girl? Ingratitude in a former life. There is a man who has no children. What is the cause of it? In a former life he took a pleasure in plucking every flower. There is a man enjoying great age. What is the cause of it? In a former life he built bridges and had roads mended. There was a man who died in the prime of life. What is the cause of it? In a former life he slaughtered pigs and killed cows. What is the cause of a man's having neither food nor clothes? In a former life he would not give away a halfpenny. Those who are rich are so because of the many alms they gave, the poor and miserable suffer because they themselves were unmerciful. What is the cause of a man's seeing always his way clear before him? In a former life he contributed oil to feed the lamp lighted before Buddha. There is a man stone-blind. What is the cause of it? In a former life he led travellers the wrong way. There is a man with defective utterance. What is the cause of it? In a former life he blew out a lamp burning be-

fore Buddha. There is a man deaf and dumb. What is the cause of it? In a former life he abused his parents, using foul language. Whatsoever a man does himself, for that he will have to suffer himself. If chastity is once forfeited the consequences will be felt for ten thousand kalpas. Say not the causes and effects are not patent; they appear at a distance in your children and grand-children and nearer still in your own person. You do not yet discern them in a man's charitable acts, but you see them in the happiness a man enjoys before your eyes. One man rides in a sedan-chair being carried by four bearers, that's all on account of his having been an ascetic in one of his former lives. The one that rides in the sedan-chair first determined to enter a monastery; those who are carrying him never entered one. Everybody remarks what a good thing it is to be in office, but if people would not become monastics in former periods of their existence, how can they obtain an office now? A red stole, a golden girdle and a cool yellow parasol, that is the fruit of leading the life of an ascetic in a temple sacred to the three precious ones (Triratna.) Men enter the monasteries devoted to the learned Buddha Shākyamuni, women enter the convents sacred to the Bodhisattva Kwan yin (Avalōkitēśvara.) Lead the life of a monastic now and hereafter you will become a Buddha. Observing the fasts and giving alms does not injure anybody. No man can give away the good things of this world without the bright spirits of heaven and earth taking cognizance of it. The three-fold light of sun moon and stars is always there, illuminating all beings in this world, no matter whether they be good or bad. But though good and evil may grow up long there comes at last a day of retribution. Only it may be sooner or later in coming. The causes and effects of three lives are inexhaustible. However, to exhort men and women is like sowing good seed. Tung-yung implored the gods on behalf of his mother (in hell), Ch'in-hiáng shed streams of tears on account of his mother, Hwa-kwáng went to Fung-tu (a district of hell) for the sake of his mother, Maudgalyāyana released his mother (from hell) transferring her into the western heaven. A certain person began early to light frankincense, another began early to slaughter pigs and sheep, another began early to repair bridges and roads, another began early to fast and to practice the rules of priesthood, another began early to open up wells, another began early to erect porches for temples, another began early to feed starving tigers, another employed hands and eyes for a medical

dispensary. A woman of the family Wáng began early to light frankincense, Maud-galyáyana's mother began early to slaughter pigs and sheep, Mang-chang began early to repair bridges and roads, Li-sháng-shu began early to fast and to practise the rules of priesthood, Mandshushri began early to open up wells, Samanta Bhadra began early to erect porches for temples, Shákyamuni offered up his own body to feed starving tigers, Kwan-yin employed hands and eyes for a medical dispensary. Enquire into the first causes which affected the fate of those men of former ages. They have now become Buddhas and dwell on the ethereal mountains. On the ethereal mountains of the pure land there are thousands of venerable Buddhas, but every one of them was a man who gave away his property in alms.

"Say not there is no retribution neither in this world nor in Hades. Three feet above your head bright spirits are hovering about. Heaven sends down sweet rain, Buddha left behind him the Sûtras, man leaves behind him sons and grandsons, and the grass leaves its old roots. As man leaves behind him sons and grandsons when old age is preying upon him, so the grass leaves its old roots ready for autumn. The causes and effects of three lives cannot be exhausted. Nagas and Dévas never injure the righteous!"

Canton.

E. J. EITEL.

THE WAX TREE.

I am much obliged to J. D. and B. for their prompt replies. *Speria* was a printer's blunder, and I would remind B. that this genus has been recently broken up, and the *Sphæria Chinensis*, which is closely related to the Ergot of Rye (*Cordyceps purpurea*), is now called *Cordyceps Chinensis*.

冬青 *Tung-ts'ing* is a descriptive term loosely applied to certain evergreen Oleaceous trees. The tree most commonly called by this name is *Ligustrum lucidum*, a very handsome evergreen tree, with ovate pointed leaves, profuse white flowers in panicked cymes, and bearing a black capsular fruit. It would make a very capital ornamental addition to English shrubberies.

This term is also interchanged with **女貞** *Nu-ching*, more properly connected with the wax-insect, and identical with the *Ligustrum japonicum* and *L. obtusifolium*, as B. remarks. This same term is applied to *Rhus succedaneum*, whose ripe tallow-clad seeds are the source of Japan Wax. Here there is some confusion as B. remarks, but there is little doubt that the wax-insect is propagated upon the tree.

The name **水蠟樹** applied by Hoffman and Schalte to *Ligustrum Iboia*, is also used by the Chinese for a species of Elm, which harbours the wax-insect.

Julien suggests that another tree, used for the same purpose, called **水冬青**, is a species of *Hibiscus*.

There is also a tree, called **甜櫟**, a native of Kiangnan, producing excellent timber, which is used to breed the wax-insect upon. This is probably a species of *Ornus*, or *Fraxinus*. Fortune's *Fraxinus Chinensis*, which is said to afford insect-wax in Chekiang, I know nothing about.

It is curious that the insect should have such a predilection for oleaceous trees. It may be fairly taken as a confirmation of the correctness of the general grouping of natural orders. The insect-wax is now an imperial monopoly, the trees being guarded by soldiers. It sells for five or six times the former price, before the Taiping rebellion, and resembles "parmassity, the sovereign's remedy for inward wounds," and bruises of every kind, in its properties and uses. It is used as an ointment to quicken granulations, to coat pills, and to harden tallow-candles.

Hankow.

F. PORTER SMITH.

THE ART OF SELF-DEFENCE IN CHINA.

Priests in China have long practised military and calisthenic exercises, for defending their temples, and persons, on their journeyings, and to mortify the flesh. A monastery near *Hwang-pi*, in the prefecture of *Han-yang*, contains four hundred priests, of whom more than a hundred are skilled in military arts, fencing, boxing, and the use of the **弩**, or ballista, with which they defend their neighbourhood from marauders.

From the *Sháu-lín kwan p'ü*, we learn that the priests of the monastery of *Sháu-lín*, in Honan, have been long celebrated for their skill in single-stick exercise.

Kung-fu 工夫, is a species of disciplinary Calisthenics, practised by Taoist priests.

Kiau-ta 教打, is the name of the *maître d'armes*, or **kiau-zz'** 教師, who teaches boxing, fencing and sword-exercise. This name has been unfortunately given to the Christian Teacher, a man of peace. **Shwa kwan** 耍棍 to fence with quarter-staves, and **shwa teng pai** 耍藤牌, to play with foils and shields, are other terms used.

Hankow.

F. P. S.

CHÜ LING 猪苓.

Under this name the Chinese describe a tuberiform substance, of an irregular size, covered with a dark brown roughened cuticle, and often wormeaten. It is light and corky in texture, the interior being of a yellowish brown colour. The whole appearance justifies another Chinese name for this drug, *Chü shi* 猪屎 "Pig's Dung."

It has no notable taste or smell, but is recommended in fevers, dysuria and leucorrhœa. From the similarity of the second character to that of *Fuh ling*, another Chinese medicine of a fungoid nature, some confusion has been created in the minds of British botanists. *Chü ling*, as it stands, may be translated "pig's droppings." This substance is the result of a morbid hypertrophy of the woody structure of the various species of Liquidambar (Altingiaceæ) and is identical with the "excrecences," or "corky ridges," spoken of by Mr. Sampson and Dr. Hance. They would appear, from the Chinese accounts, to be produced on the rootstock of these Fung trees, through it is probable that they may have merely dropped down into the soil.

The word *ling* in both *chü ling* and *fuh ling*, should be *ling* 靈, as, from the marvellous properties attributed to these excrecences, the Liquidambar is often called *Ling Fung* 靈楓. Microscopic examination establishes important differences between this substance and *Fuh ling*, and chemical reagents prove the absence of starch.

Hankow.

F. P. S.

THE LEGEND CONCERNING CHANG T'IENT SHE.

[The following "old wife's tale" from the pen of a Chinese contributor is inserted, as, although the story itself is no more than a puerile popular story, it is interesting as a specimen of Chinese legendary composition, bearing the same relation to history that "Jack Sheppard" does to the real life of the celebrated highwayman. In this respect a word to "G. M. C." will be useful. He should seek to discriminate between a "legend" and a story-teller's romance, to which latter class the following tale evidently belongs. In several recent contributions he has appeared ignorant of the distinction between the two; but the value of each, considerable as it may be, depends in a great measure on the clear definition of its actual character. We have been induced to note these remarks in consequence of cer-

tain observations that have been addressed to us on the subject of "G. M. C.'s" contributions.—Ed.]

In the cave of Kwang Sin Foo 廣信府 in the province of Kiangsi 江西 there lived a genie called the Kwei Kook Séén 鬼谷仙. When he had occasion to go out, he used to say to the stone door the following words: 石門閉鬼谷先生去—石門開鬼谷先生來 which being interpreted mean:

1. Close the stone door; for Kwei Kook Siensang is going.

2. Open the stone door; for Kwei Kook Siensang is coming; so the door obeyed his injunctions and admitted his ingress and egress.

At the same time, there lived a woman with her grandson called Chang 張; as they were very poor, Chang employed himself in tending a buffalo by way of living, and on a certain day, he happened to pass the cave, where he noticed the genie addressing the above words to the door, so Chang came daily to the same spot and heard the words repeated.

One day after the genie was out, he made an attempt which proved successful, and in order to satisfy his curiosity, he started down the cave and was pleased with the scenery inside.

On his return home, he reported what he had done to his grand-mother, who soon followed him to the spot, consequently each took a different direction in the cave. Now when Chang was tired (for he had been there once before) he called for his grand-mother to go home, and as no answer was given, he thought that she must have gone home before him, so he came out and ordered the door to close.

On his arrival, he found that she was not there, so away went he back to the cave calling the door to open for his entrance, but alas! the door was no more at his command.

While he was in a state of doubt, the genie appeared and asked him what brought him here, then told the whole story. At last the genie informed him that the cave was a good feng shuey (風水) place, that if a man (when dead) was buried there, there should be a monarch born to his family in every generation 代代出帝王 and if a woman, there should, in the same way be a demon King born in her family 代代出鬼王 So saying, the genie vanished,

and from that day the door was never opened.

After a lapse of time, Chang took a wife and begot a son, who became the first Chang Tien She 張天師 and possessed an unlimited power over demons.

It is said that the office of Chang T'ien She is not hereditary now, any man can fill up the place when there is a vacancy, and a competition has to be made by the candidates, so that whoever is able, either by prayer or witchcraft, to transport the dead body of Chang Tien She from his death bed into the coffin prepared for the occasion, shall be considered to be duly elected.

It is curious to see, that even the Emperor and the more learned Chinese paid great respect to this individual, and many other things have been said concerning his power which I should be glad to see discussed.

G. M. C.

Foochow, 15th May, 1869.

PHOTOGRAPHY IN ICE.

The winter before last, or rather very early in the Spring, I saw at the S. W. corner of the city of Hwang Hien, where the city moat is wide and deep, and the water comparatively clean, the whole surface of the moat for a space of about fifty by a hundred feet covered with most beautiful figures of foliage, vines, leaves, branches, and flowers frozen in the solid ice, and all in inimitable perfection. The magnificent picture thus presented excited very general wonder and admiration among the Chinese, who were of course unable to account for it; and during the few days it continued nearly the whole city went out to view it.

It was without doubt a photograph executed by nature, of foliage then hidden beneath the surface, as the next Summer I noticed the same spot overgrown with water-plants.

海.

Tung Chau, May, 1869.

NOTES ON SUMATEA AND THE PO-SZU.

[This article might be properly considered as coming under the head of Replies to Queries, but I have preferred putting it in the following form.]

The Persian street in Ningpo (vide vol. 3, p. 55.) Remarks on Mr Sampson's Papers on Chinese Figs and grapes in China (Vide vol. 3, No. 2, page 18, and vol. 3, No. 4, page 50.) Countries indicated by certain Chinese characters (vide F. P. S.'s Query Vol. 3, page 58).

I will deal first with the Poszû 波斯 people, who appear to have given a name

to the locality in which they lived in Ningpo.

Who were the Po-szû?*

At the North end of the Island of Sumatra there was in olden times a famous city called Pasi or Pacem, and which, according to Valentyn, next to Madjapahit and Malakka was one of the three greatest cities in the East. It had a king of its own; but at the present day [1726] it is nothing more than an open plain, with only 4 or 500 families living on it in the poorest built bamboo houses.†

That is all that Valentyn says of it.

I have now to prove that the Poszû 波斯 and the inhabitants of this Sumatra kingdom were one and the same people.

In the Annals of Amoy there is a very valuable article, called Foreign marts, and among the countries of the S. W. Sea Acheen receives prominent notice. It says "† Ah chi [亞齊] is situated in the S. W. Ocean and was formerly called Soo mên ta la 蘇門答刺 and in the 5th year of Yuug chêng (1728) had commercial relations with China.

Ah chi is divided by sea from Malacca and runs North and South parallel with it. The Dutch have establishments in both these countries. From the S. W. point of Malacca with a favorable wind, Ah chi is to be reached in 5 days and nights. Ah chi is bounded on the S. by mountains, on the N. by the Sea, on the E. by Hills, which border on the kingdom of Ah loo [阿魯] and on the W. by the Sea.

From Ah chi on the coast extending to the S. E. is the port of Wen ku lou 萬古屨 Bencoolen (?) The S. E. part of it lies opposite to Java, from which it is separated by sea. The Dutch on going to the Indian Ports to trade and also on their return to Europe must pass by Acheen.‡

The King of Soo men ta la or Su men ta na (蘇門答刺又名蘇文達那) dresses like that of Malacca. Officers of all

* There is an account of a Po-szû-kuo 波斯國 to be met within the Nien yi shih 廿一史. I think by the description, it must refer to Persia and not Sumatra.

† Valentyn. Oud en nieuw Oost., Indien. Sumatra Vol. 5, page 10.

‡ 廈門志卷八番市.

§ 海國聞見錄

grades are to be met with in this kingdom. This country was formerly called Ta shih 大食 which was situated probably to the West of Po szü 波斯.* The people of Ah chi are courteous in their manners and well spoken. Their marriage and funeral ceremonies are the same as those of Malacca. The country although small is capable of producing two crops of rice a year.

There are two states called Na ku urh 那孤兒 and Li tai 黎代 adjoining it and under its jurisdiction. Huang sheng tsêng 黃省曾, says in the Chao kung tien luh 朝貢典錄 that Sumatra is situated 1,000 li to the S. W. of Malacca, that the face of the country is barren, the soil yellow and the climate damp and hot like a Chinese summer, but that the nights and mornings are cool like autumn. There are no walled towns in the island.

The Ming shan tsang 名山藏 states that Sumatra in the time of the Han Dynasty was called Tiao chih 條支 and in the Tang Dynasty Po szu and Ta shih 波斯大食. It further states that it was called Soo wên ta na 蘇文達那 in the Sung Dynasty and that in the 10th year of Hung wu 洪武 they brought tribute, and begged the Emperor to alter the name of their country to Soomental 蘇門答刺; but it was found that their articles of tribute differed from those of Soo wên ta na 蘇文達那. To the Westward of this kingdom there is a country called Soolin 蘇隣 (Ceylon?) the birth place of Mo-ni-fu 摩尼佛 entitled Chü che ta ming 具智大明.

People were first sent from this country to China in the Tang Dynasty.

It is reported that Lao tzu 老子 when 500 years of age went to the W. to a

place called Lew sha 流沙 at the time of Hsien-ti, Chien gan 獻帝建安 (A.D. 190 to 220) of the Han Dynasty and hid himself in a Lai yuan 棕暈 tree. The Queen of Pa ti 拔帝 king of this country, ate this fruit and found it sweet, and becoming pregnant with it, she tore open her breast and gave birth to Mo ni fu 摩尼佛. Lai yuan 棕暈 is another name for the Pomegranate. This legend is similar to that concerning the manner of Lao tzu's birth.

Among the Products of Sumatra are to be found precious stones (whence no doubt the phrase Po szü 波斯 Chin pao 進寶) cornelians, amber, ivory, glass, mirrors, baroos camphor, putchuck, frankincense, cloves, perfumes, rose maloes, grapes as large as hen's eggs 葡萄大者如雞子 and innumerable other articles.

On the arrival of trading vessels from China the Pa shui 把水 and the Liao wang 瞭望 inform the king of their arrival. The king sends an Elephant to the shore to meet them. The captain of the ship then enters the town, and on being admitted to the royal presence he makes His Majesty a present of Fruit, Silk, &c. The king then invites them to a banquet which he has prepared for them. The duties levied on articles of trade are just and equitable. This country is very distant and the profit to be obtained by our ships resorting there is greater than that of other countries, and people of the Sung Dynasty said that there was a great trade in gold, silver and silk carried on in this kingdom. The skill of all their artificers and workmen is great, and even up to the present time it has maintained its name as a country of great wealth." This is all the Amoy annals say about Acheen. Having fixed the geographical position of Po-szü, it will be very easy to find a contributor to *Notes and Queries* able to give the name of the Fig in the language of Acheen. Now for Ta shih 大食, which is said to lie on the western frontier of the Po szü 波斯 country. Take an old map of the Northern part of Sumatra and there will be seen on N. W. side of it a town called Daja or Daya, sometimes spelt Daia, which is perhaps the Ta shih kuo 大食國 of the Tang Dynasty mentioned by Mr Sampson,

* 東西洋考.

† Tiao chih 條支 has hitherto been considered near the Caspian sea. Is there another country of the same name? The Chinese of the above was thus:—

蘇門答刺漢之條支唐之波斯大食皆其地也.

where grapes are to be found as large as hen's eggs.

I will now deal with the names of countries in the query of F. P. S. and then give two extracts from Chinese History bearing upon its ancient intercourse with the countries of Western Asia.

1.—The Ta shih kuo * 大食國 I have already given its position.

2.—The Pin szu kuo 頻斯國 I imagine is another name for Pasi or Pacem. I cannot support this view beyond the similarity of sound.

3.—Fuh lin kuo 拂林國 appears from the Nien yi shih 什一史 to be another name for Ta tsin 大秦 an Eastern Province of the Roman Empire.

4.—Jo fuh 柔佛 is the kingdom of Johore. There is a long account of it in the Annals of Amoy under the article, Foreign marts.

5.—San fuh chai 三佛齋 is Jambie in E. Sumatra, it is now known by the name of Kew kiang 舊港.

Now for a few remarks upon the early intercourse of China with Western Asia and through it with Europe. Mr Sampson in his article upon the Chinese figs says:—"Such mention as I have above quoted from Chinese works, seems to point to an ancient and extensive intercourse between China and Western Asia and pos-

* There is a Ta Shih mentioned in the Nien Yi Shih, as having sent an envoy to China in the Tang Dynasty during the reign of Kan Yuan. (A.D. 756 to 763.)

It is famous for its grapes, as large as hen's eggs, and its swift horses; can this be the Sumatra Ta Shih or is there another?

I am half inclined to doubt the accuracy of the compiler of the Amoy Annals with regard to grapes and figs being the products of the Po szu and Ta shih Kingdoms of Sumatra. There must be I think other kingdoms of the same name, and he has confused them.

All European Navigators, however, speak of precious stones being obtainable in Sumatra.

Ta shih Mr Sampson says is considered by some to be identical with the country of the Tajiks.

The meaning of the word Tajik is a Trader or a low class person. The Usbeck Tartars nicknamed the Persians Tajiks (Beschriyving der Reizen Vol. 10 page 372, Amsterdam 1757). No doubt the same term was applied to the Arabians also.

This will explain the Ta shih kuo 大食國 as being within the Western Sea; as in all probability the merchants along the Arabian Sea and the Persian Gulph were all Tajik and Ta shih people in the eyes of the Tartars.

sibly the Levantine nations of Europe, and to render questionable the theory which attributes to the early Portuguese and Dutch navigators and settlers the introduction of so many of the present production of China which are of foreign origin."

With regard to the ancient intercourse between China and the West, there is no doubt but that such existed, and to a greater extent than we with our imperfect light have any idea of; but I am inclined to believe that previous to the Fifth century Chinese navigators never went further than the North of Sumatra, where they came in contact with navigators from Hindostan, Persia and Arabia.

Mr. Braddell on the History of Acheen, says:—"We find the trade between India and Europe, before the discovery of the passage round the Cape, was carried on through the hands of several distinct nations, and wherever it rested on any coast as an entrepôt, the wealth and consequence of the people inhabiting such coast increased in a surprising degree. In the Greek age Europe was supplied with the produce of India by the Alexandria merchants, who received it from the Sabaeans on the Coast of Arabia Felix. The Sabaeans sailed to Barygaza on the Malabar Coast, and other entrepôts in which the several articles had been collected from the places of production, the Golden Chersonese among the rest. It appears to be exceedingly probable that all the productions of the Malayan Archipelago were in a like manner collected in one or more ports previous to being sent to India, and if so what place more convenient than the north of Sumatra."

GEO. PHILLIPS.

Amoy, 15th June, 1869.

(To be Continued.)

Queries.

PLANT USED TO SCENT CHINESE INK.—I have reason to think that 鬱金香, used by manufacturers of Chinese ink, is made from Sumbul Root. Anyhow this is a foreign root, smelling like musk, and answers to the description of the Sumbul, or Persian musk root, which is said to belong to some large Umbelliferous plant. This is not to be confounded with the 鬱金, a species of Carcuma, formerly used in the ancient sacrificial libations.

Can any of our readers confirm or correct this opinion?

F. PORTER SMITH.

* Vide, The Journal of the Indian Archipelago and Eastern Asia, Singapore, Vol. 5, No. 1, p. 18, January, 1851.

CHINESE MILITARY SERVICE.—In what way are the ranks of the Chinese Army filled? Is Military Service compulsory under any circumstances, or purely voluntary?

BANNER.

Swatow, 16th June.

ARE INQUESTS HELD IN CHINA?—If the body of a Chinaman is found under suspicious circumstances is an inquest ever held—if so, can any one give me an account of the forms gone through?

Peking.

LIANG-KUNG-FU.

TABLET WITH CHARACTER FOR "BARBARIAN."—I have heard it stated on good authority that a Tablet bearing an inscription with reference to the reparation of some gardens, after damages caused by the last Foreign war, exists in Canton whereon the character 夷 (barbarian) is to be seen. If this statement be true, will any one explain on what grounds such a violation of the Treaty has been allowed to pass unnoticed.

Amoy.

"O. M. S."

KISSING AMONG THE CHINESE.—Is kissing known to the Chinese? And is it ever used to convey that deep sense of affection which is sometimes among us, communicated by means of that performance?

Canton, 20th June.

LOVER.

THE CHINESE WORD MA-TOU.—Can any one explain why our word jetty or wharf is rendered in Chinese by the characters 馬頭 (ma-tou)?

Q.

IS BAPTISM A BUDDHIST RITE?—This question appears worthy of investigation by some contributor versed in the literature of Buddhism, as contradictory opinions occur on the subject.

L.

CHAS. LAMB'S REFERENCE TO CONFUCIUS.—To what book did Charles Lamb refer in his chapter on Roast Pig, when he talks of Confucius's "Mundane Mutations?"

The only reference to pigs, or cooks, in the second section of the *Yih-king*, that I can find, speaks of pigs wallowing in the mire. Mencius in his first book, talks about young porkers (Pt. 1, Ch. III., Legge's edition), and speaks of the virtuous man, as keeping away from his kitchen (Book 1, Pt. 1, Ch. VII.)

F. PORTER SMITH.

TARTARS AND CHINESE AT THE LITERARY EXAMINATIONS.—I have heard that in the literary examinations the proportion of successful competitors to the whole number is much larger in the case of Tartars than in that of Chinese—is this true? And is the same favour shown ulteriorly with regard to promotion?

RESPECTER PERSONAE.

20th June, 1869.

THE EXPRESSION P'U-SA MAN.—What is the meaning of the characters *P'u-sa Man*, 菩薩蠻, which are found in Chinese collections of poems as the title (?) of odes?

READER.

CHINESE HATS.—Will some reader of *N. & Q.* give me a description of the various hats worn by unofficial Chinese at the several Ports.

CUSTOMS.

THE OK-GUE OR MAN-T'OU-LO.—(Vol. 2, Nos. 10 and 11, pages 150 and 175.) Dr. Hance and Mr Sampson inform us that the plant described to me by Formosans as Ok-gue (and which Mr S. thinks is identical with the *Aw-keo* of Mr Swinhoe) is generally known in Canton as the 饅頭蘿

or 木饅頭. In the History of Taiwan I find a plant bearing a similar name, which it briefly describes as follows;—"The 饅

頭菓樹 is a straight plant resembling the 梧桐 *Dryandra*, but is not so tall or bare, it having side branches with many leaves, more like the Hibiscus 芙蓉.* It

blossoms during the third and fourth moons, the flowers being small and of a greenish colour, hanging in clusters of 30 to 40 together." Botanists will perhaps be able to determine whether this plant is the 饅頭蘿 of Canton or the 蔓玉. The

natives to whom I referred for information concerning the Ok-gue were unacquainted with any other name for it.

It would be interesting to find out from whence the natives of Amoy and Taiwan derived the word *Ok-gue* or *Aw-keo*, apparently unknown elsewhere. It has been suggested that it may be an Amoy equivalent for the word Ochro,—a name the early European settlers may have applied to this plant from its similar mucilaginous properties, and which the natives (ignorant of its Chinese name) have adopted.

K.

* Bridgman's Chrestomathy.

FAIRS IN CHINA.—Can any of the readers of *Notes and Queries* inform me whether the Chinese ever hold fairs; and also, whether the object of such is to bring people together for the sake of amusement, or to cause inducements and facilities in the way of purchases? Any information on this subject would be much appreciated.

BANNER.

Swatow, 16th June.

A MEDICAL QUERY.—It has been stated very positively by Chinese professional men, that unless conception takes place within seven days after the period of menstruation, it is impossible. This is curiously opposed to the "separation" of Jewish women for seven days after menstruation, according to Levitical prescription, or its received interpretation.

It was formerly the custom with Chinese women to mark their faces with a patch of vermilion during menstruation, in order to mark their "separation."

The doctrines of physiology are in accord with Chinese belief, and their fertility as a nation, though much exaggerated, is in support of their practice.

I wish to know from medical and general readers of this serial, if this doctrine is widespread in China, and what foundation in fact can be adduced from their observation.

Hankow.

F. PORTER SMITH.

Replies.

THE TERM SIU-CHU. (Vol. 1, No. 2, p. 15).—It seemed impossible to believe, after reaching Charles Lamb's essay on Roast Pig, that this could be a term of reproach. H. R. says that 燒猪, is used in this way among the Hakkas. Is not this a confusion of a common term of reproach amongst Chinese 豬猪, which is pronounced much the same as the other characters, and is applied to a dolt, or simpleton? This character is sometimes written. 薯, the name for yams, or potatoes, and is intended to convey the same idea of roughness and stupidity.

Hankow.

F. PORTER SMITH.

TEA OIL. (Vol. 3, No. 4, p. 55).—G. M. C.'s objection to the term Tea Oil might be met by calling it Tea Flower Oil. It is true that it is not made from Tea seeds but from the nuts of the *Camellia Sasanqua*, called by the Chinese Cha 'hua, The Tea Flower, from its resemblance, according to Staunton, to the Tea plant. A.

CHINESE ABSTAINING FROM ANIMAL FOOD. (Vol. 2, p. 53).—Persons abstaining from animal food, or confining themselves to soft rice, on the 1st and 15th of the (Chinese) month, are called 花齋. The practice is similar to the Friday fast of Roman Catholic countries, being meritorious or punitive in its purpose, and the more so as in China these days, called 朔 and 望, are days of good cheer and not of bad luck.

F. PORTER SMITH.

SERPENTS IN CHINA.—(Vol. 3, No. 5, p. 75.) BLUE PETER may like to know, in reply to his inquiry, that a species of *Python* is found in southern China, and even occurs in Hongkong. I quite well remember, some thirteen years ago, a fine specimen rather more than fourteen feet long, captured on the mainland, being brought to my lamented friend the late Dr. Harland, with whom it lived for some time, confined in a large cage protected by stout iron bars. It was fed on rats, which however it would not touch unless alive and active. An overweening and misplaced confidence in its own powers proved fatal to this interesting ophidian. From some cause or other, its ordinary meal could not be procured when wanted, and a live fowl was given it, which it swallowed whole and unplucked. But deglutition is one thing, and digestion another; and even the *dura ilia* of the snake were unable to make an impression on the compact and impassive plumage of its victim. The irritation excited produced ulceration of the stomach, or intestinal canal, and this too enterprising reptile succumbed, in the flower of its age, to an aggravated attack of "chicken-fixina,"—deeply regretted by its owner and a select circle of admirers.

H. F. HANCE.

KOXINGA'S NAME. (Vol. 3, No. 2, p. 30.)—The following additional particulars concerning Koxinga, or Kōsenya, are given partly on the authority of Von Siebold. *Ching* (Hi Lung flying from Fukkien to the island of Firando, the site of the first Dutch factory in Japan, was married there to a Japanese woman. Of this union was born at least one son, *Ching Ching Kung* (鄭成功). This man received the title of *Kwoh-sing ye* (國姓爺), which gave rise to the names of Kōsenya, Koxinga, or Coshinga. A son of his, named *Ching K'i-shwang*, who surrendered to the Chinese government, and was detained in Peking, with the title of "Wang," is often con-

founded with *Ching Ching Kung*, the ruler of Formosa. The capital of this petty kingdom was called *Tung-ning* (東寧), on the site of Tai-wan-fu.

It may be worth while to observe that the name of *Tai Wan*, "Terrace Beach," was first given to a small island or islands, on the western side of Formosa, which latter was called by the Japanese, *Taka Sago*, "high sands."

Hankow.

F. P. S.

KOXINGA'S NAME. (Vol. 3, No. 2, p. 30).

—Since writing the reply to G. M. C., I find that a play is frequently acted in Hankow, in which the exploits of Koxinga in Formosa are celebrated. He is spoken of in the play as *Ts'ai-hau-tsz* 蔡猴子.

F. P. S.

ENGLISH AND CHINESE NAMES OF PLANTS.

—(Vol. III., No. 2, p. 24.) I am sorry not to be able to answer totally F. P. S.'s inquiry. In Hoffmann and Schultes "*Noms indigènes d'un choix de Plantes du Japon*," are only identified the following:—

女貞 is the *Ligustrum japonicum* of Thunberg; the *L. obtusifolium* of Sieb. and Zuccarini or *L. ovalifolium* of Hasskurl.

The 水蠟榆 is probably the same as the 水蠟樹, or *Ligustrum ibota* of S and Z.

SCHLEGEL.

CHINESE SAGO-PALM.—(Vol. 3, No. 5, p. 75.) I am not aware that any true Sago-Palm has hitherto been detected in China, though one of them, *Arenga saccharifera*, Labill., occurs in Cochin China. But it is possible the tree alluded to by INQUIRER may be a species of *Cycas*. Loureiro, writing of his *C. inermis*, (which only attains a height of about 5 feet) states that it is not used for food in Cochin China; but he adds (Fl. Cochinch. ed. Willd. II. 77) "*Tunkini incolae mihi retulerunt in sua patria fieri panem Sagu sat bonum ex trunco hujus palmarum.*" Thunberg, again, (Fl. japon. 230) says of *C. revoluta*, the species commonly cultivated in this neighborhood (and of which there are two fine specimens in Mr Glover's garden on Shamien) but which also rarely exceeds the height of a man:—"Medulla autem caudicis supra modum nutriens, imprimis magni aestimatur; asseverant enim, quod tempore belli frustulo parvo vitam diu protrahere possint milites; ideoque ne commodo eodem fruatur hostis extraneus, sub capitis poena vetitum est palmam e regno japonico educere." The only *Cycas* known to botanists which attains

a height of 40 feet is *Cycas circinalis*, but there does not seem any evidence of its occurrence on the mainland of China, though Mr Swinhoe sent me a wild Formosan specimen. Dr. Thwaites says (Enum. pl. Zeyl. 294) that the Singhalese make cakes from the flour of the seeds of this species, but it is apparently nowhere a source of sago. It is true that Sprengel (Hist. rei herb. I. 106) referred hither the *Kúnas* of Theophrastus, from which he says loaves were made, and that the notices by some of the earlier visitors from Europe to the East of flour-yielding trees have been supposed to apply to the same species; but Prof. Miquel, who has written a monograph of these plants, and has besides devoted a good deal of space to the subject in two separate publications,—the '*Commentarii phytographici*' and '*Analecta botanica Indica*,'—is decidedly of opinion that these supposed identifications are erroneous; and that true Palms were referred to; whilst the affinity of *Cycas* itself is with Pines.

H. F. HANCE.

Literary Notices.

Messrs. Trübner & Co., of London, have at length published the English translation of the "*Travels of Fah-Hian and Sung-yun, Buddhist Pilgrims from China to India, (400 A.D. and 518 A.D.)*" by the Rev. Samuel Beal, R.N., which has long been announced as in the press. This work, forming 1 vol., crown 8vo. pp. LXXVI. and 208, with a map, (price 10s. 6d.), will doubtless be perused with interest by the large number of scholars now occupied with Buddhist researches, since, although the translator makes no pretension to profound or critical knowledge of the Chinese language, his work is the first independent attempt at a rendering of the *Fu Kwo Ki* into an English dress, and Mr Beal has brought together, in elucidation of the text, many of the valuable explanatory notes of Rémusat, Klaproth, and Julien. As a substitute for Rémusat's translation, now somewhat difficult to procure, Mr Beal's book will be welcomed by students of Chinese Buddhism, and corrections will be found in it, moreover, of some of the imperfect renderings into which Rémusat was unavoidably betrayed by the comparatively limited knowledge existing at his period with respect to Buddhist literature and technology.

Another work which will commend the itself to students of Buddhism has also just been published by Messrs Trübner & Co. This is "*Buddha and his Doctrines, a Bibliographical Essay.*" By Otto Kistner. Imperial 8vo. p.p. vi., 32. (Publish-

ed by subscription, 2s. 6d.). The title of this little work is somewhat likely to mislead, as with the exception of six pages by way of introduction, into which the main facts relating to the life and teachings of Buddha, and the growth of the Indian and Chinese literature of Buddhism, are condensed, Mr Kistner's production is in fact a catalogue of works relating to Buddhism, in all the European languages. The value of such a guide to the student of Buddhism can scarcely be overrated, and great credit is due to the compiler for the industry and accuracy with which his undertaking appears to have been carried out. The Catalogue is divided into two portions, Part I. being devoted to "General Works," giving the titles of such books as treat incidentally of Buddhism in connection with other subjects, whilst Part II. embraces "Works on Buddhism and extracts from Periodicals." From this latter category not a single work or even Review article relating to Buddhism appears to have been omitted, and where possible the compiler has, very usefully, added the sale price of the book he catalogues.

It is significant of the increased attention that has been paid of late years by English scholars to the history and literature of Buddhism, that Mr Kistner's catalogue and essay are published in the English language, though compiled and printed in Germany. A few years ago the only chance of obtaining notice for a work of this kind would have been its publication in French.

We have also before us a copy of the "Romanized Tibetan and English Dictionary, by H. A. Jaeschke, Mor. Missionary. Kyelang in British Lahoul, 1866," pp. 158, which has been lately brought out by Messrs Trübner & Co. This little work, lithographed by the author, is likely to prove of use to any student of the Tibetan language. The Tibetan characters, with transcription in Roman letters, and renderings in English, are given for a selection of words the most likely, in the author's opinion, to be of use to students. Mr Jaeschke is also the author of a brief but well-arranged Tibetan grammar. It is satisfactory to note that he contrives to represent Tibetan sounds without the terrifying array of "mute consonants" originally invented by Dr. J. J. Schmidt for this purpose.

We have also received copy of book by the Rev. J. MacGowan of the London Missionary Society entitled "a Manual of Amoy Colloquial." We notice with much pleasure that it is superior in arrangement to most of the manuals in various dialects, which have hitherto appeared, each set of

words in the first 25 lessons being copiously illustrated by useful every day sentences. An alphabetically arranged vocabulary at the end adds considerably to the value of the work, which will be equally useful to the missionary or the merchant whose necessity it may be to master the dialect.

A most useful little publication entitled *THE ANGLO-CHINESE CALENDAR MANUAL*, a handbook of reference for the determination of Chinese Dates, during the period from 1860 to 1869; with comparative Tables of Annual and Mensural Designations, &c., &c., has been compiled by Mr. W. F. Mayers, H.M.C.S. Students of Chinese both official and civilian and all to whom a reference as to native dates is of service will greatly appreciate the work which has long been a desideratum.

ERRATA.

Page 39, 34th line, for Hang-h'e read K'ang-h'e.

Page 43, in the 5th line, for Paya read Taya.

Contributors are requested to write their contributions "legibly" and when practicable on one side of the paper only. Especially is this necessary with Scientific terms. Some recent errata have occurred solely from inattention to this request. We also beg them invariably to head their Replies with a reference in brackets to the No. and page of the Query answered by them.

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TABLE OF CONTENTS.

NOTES :—The Reeds of the Yangtze, 97—
The Svastika of the Buddhists v. Thor's
Hammer of Teutonic Mythology, 89—
Mermaids and Mermen in the Chinese
Seas, 99—The P'u-t'i 菩提 Tree, 100
—Black Slaves in China; Chinese Bene-
fit Societies, 105—Notes on Sumatra and
the Po-szu, 106.

QUERIES :—What was Lu Pan; Institu-
tion of Chinese Provincial Offices, 107—
All-fools-day; The Original Dialect of
Hongkong, 108.

REPLIES :—Kissing among the Chinese;
The term 'Hampalang,' 108—Charles
Lamb's Reference to Confucius, Fairs in
China, 109—Tea, 110.

LITERARY NOTICES,..... 111

NOTICES TO CORRESPONDENTS,..... 112

Notes.

THE REEDS OF THE YANGTZE.

It has perhaps never occurred to persons visiting the lower valley of the Yangtze, to enquire from whence the once densely populated towns and villages, situated along its banks, obtained their fuel, since the hills produce no wood, and though they contain coal, as well as other hidden treasures, it is an article little known and never used in the native *cuisine*. Probably the traveller little thought, as he gazed from the steamer's deck on the low marshy banks of the Yangtze, between Shanghai and An-king, a distance of 365 miles, that it is from this source that the inhabitants obtain their supply of fuel. These swampy plains and low islands which intersect the course of the river, are, relatively speaking, the coal mines of Kiang-su; in fact they are to the people of the lower Yangtze what coal is to an unwooded country. The

immense reeds grown along the banks of the Great River are of two kinds, one called the *Lu* 蘆 and the other the *Ti* 荻; the former said to grow towards the mouth of the river,—Nanking and Chinkiang,—the latter higher up in the vicinity of An-king, where there is a river known as the Ti-kiang, after the reeds produced along its banks. Outwardly there is little difference in the appearance of these reeds; the chief distinction is that the *Lu* are hollow, and the *Ti* pithy inside. Though always much used as fuel, an immense annual consumption took place in former times in damming the banks of that most uncontrollable of rivers the Huang-ho. Persons who may not have witnessed the ruinous state into which the present race have allowed the noble works of their ancestors to fall, would doubtless imagine on hearing of the endless expense incurred over the embankments of the Yellow River and Grand Canal, that costly masonry was erected to keep the waters within their proper limits; but if my native informant is correct, little stone work was ever used. The *Lu-chai* (reeds) were substituted for more durable material by laying large sheaves of these reeds (often 20 feet long) horizontally with layers of earth and gravel between, in a frame-work of piles, by which means the breaches made by freshets and age were filled up, and the banks protected from the wash of the river. This primitive embankment lasts very well for a year or so, but after that time the constant immersion in water and mud rots the entire structure, when it generally caves in. The following year the work had to be renewed. But this cheap expedient suited the superintendent of the rivers and canals (總河.)

He was able to report having repaired the embankment; no one questioned how. Specimens of this sort of engineering may be seen in many parts of the Yangtze.

The reed lands of the Yangtze, viz.: the banks and islands, mostly belong to govern-

nient. During the spring they are let out by the hundred or thousand *mow*, for a term of one or more years, and some of the islands situated near large towns realized immense prices. It is from this source that the revenue known as the *Lu-kuo* 蘆課 or Reed dues is derived. As soon as the reeds are ripe and the water sufficiently low to allow the cutters to work, the lands are harvested, and the crops stacked in the neighbourhood of the towns before the ensuing year's tides inundate the banks. The revenue derived some years ago by farming out the reeds of the Kiang-su and An-hui provinces, amounted, according to the Red Book, to no less than Tls. 122,524 a year, or Tls. 93,940 from Kiangsu, and Tls. 28,584 from An-hui; since the rebellion and consequent depopulation of both provinces the consumption of *Lu-chai* has decreased very much, and correspondingly the revenue. The hopelessly irreparable condition of the Yellow river embankments has also lessened the demand. Islands adjacent to such cities as Nanking and Chinkiang were formerly bought up eagerly; now, it is with difficulty they meet with purchasers, and last year probably less than three-quarters of the reeds were cut down. They are either left to stand and rot, or are burned to allow the next year's crops to grow. A picul of reeds are worth in summer about 300 cash, and in winter only 100. They of course burn almost as rapidly as shavings and give little lasting heat. To the fact that the Chinese have possessed such a ready and inexhaustible supply of fuel may perhaps be attributed their backwardness in utilizing their coal fields. Besides being more easily procured than coal, they are better suited to the present chimneyless kitchen of native houses. Smoke from coal would be unbearable.


The reed lands of the Yangtze were a constant source of litigation, owing to the floods washing away whole acres of grounds. It was not an uncommon occurrence for the lessee of an island to lose several "tens of mow" a year, while the tenant of a less exposed situation would find that his ground was silting up, and his reed crop increasing year by year. While some would be losing from the effects of currents and floods, others were occasionally lucky enough to come across a patch dry enough to raise a little early wheat for which he paid no more, though reaping a good profit, than his unfortunate neighbour who was helplessly witnessing his property disappearing amidst the "Chow-chow" water of the muddy Yangtze. Appeal would then be made to the authorities for a refund of

rent and they would respond by coming down on the guilty owner of a small patch of untaxed grain land. Indeed so numerous were the disputes and complaints, that the officials, with a view to equalize gains and losses, used to apportion out the land into sections and make the lessees change position once a year. When the laws of China existed in practice as well as on paper, the *Lu chai* stacks were not allowed to be erected within the cities or suburbs, their liability to catch fire being so great. Now-a-days, however, they are piled indiscriminately, to the jeopardy of adjacent property. The roots or sprouts of the *Lu* reeds are said to contain medicinal properties. A *tisane* of *Lu* sprouts 蘆根 is given in obstinate cases of small-pox to drive the disease outwards.

The long flat green leaves are used for wrapping up rice cakes 糯米粽; they are supposed to add flavor to this rather insipid article of food, besides keeping it in the triangular shape in which it is the fashion to prepare them for sale.

Not only are the roots, stalks and leaves of the *Lu* utilized, but the flowers too. The fluffy tops containing the seed are used for stuffing cushions. Peasants also use them for lining thin winter clothing when they cannot afford to buy cotton. Out of the split reeds are made mats for boat covers, so that to the people of the lower Yangtze these reeds are almost as indispensable as the bamboo. K.

THE SVASTIKA OF THE BUDDHISTS V. THOR'S HAMMER OF TEUTONIC MYTHOLOGY.

No doubt many residents in China have occasionally noticed a strange looking character, a sort of mystic diagram of the shape of a cross, viz., . One may see it engraved on the chest of idols representing some one or other of the innumerable number of famous Buddhas. It meets your eye on the covering of Chinese pill-boxes and sweet-meat parcels. Visitors to Mongolia will have observed the same mysterious figure used as the common brand-mark on horses and cattle belonging to an orthodox Mongol. In Japan also it is of very frequent occurrence, and down in Siam it has been remarked and reported by many travellers. What is the meaning of it? A Japanese scholar will tell you (see J. Hoffmann, *Das Buddha Pantheon von Nippon*) that it has a deep mystic or rather pantheistic meaning expressing the idea of *vi śvā*, the All. A Chinese learned Buddhist—if there is any such to be found in China—will tell you

that it is the seal of Buddha's heart (佛心印) or in other words the symbol of the esoteric doctrines of Buddhism and that it is called by a Sanscrit name, Svastika (塞縛悉底迦), which means a sign of good luck. Practically, however, you will find that its philosophical meaning, whatever it may be, is quite ignored by the people, that it is looked upon and used simply as a charm, as a diagram of magic efficacy, bringing a run of good luck to those who keep it continually before their eyes. Even Chinese books, as for instance the commentary to the Hwa-yen-king, confirm this view, describing it as the "accumulation of lucky signs possessing ten thousand efficacies." It is also one of those 65 fantastic mystic figures which are believed to be traceable on every one of those famous foot-prints of Buddha which are the objects of veneration and pious pilgrimages in various parts of Eastern Asia. It is clear therefore that this symbol must have been brought to China, Japan, and Mongolia by Buddhist priests, and its origin is therefore to be looked for in India. Indeed if we prosecute our search there we find it generally in use in India as the mystic shibboleth of various ascetic sects. It appears there on the most ancient Buddhist coins, and has been noticed on the walls of all the rock-cut temples of Western India. Ancient Brahminism appears to have known it already and even a poem like the Rāmāyana which is considered to have been composed as early as 1,500 B. C. (?) mentions domestic utensils marked with the very same figure.

But we have good reason to refer the origin of this mystic symbol back to a period still earlier than the one above mentioned. For, strange to say, the identical Svastika appears under the name Thor's hammer in ancient Teutonic and Scandinavian mythology, as the sceptre of Thor, the god of thunder. It has also been discovered on many ancient coins of Indo-germanic nations. From all this I conclude that the Svastika was the common symbol and chief magic charm of the Arian races before they separated themselves into Indian and Indo-germanic nations. Consequently we may take it for granted that the mystic symbol of Buddhists in China differs but in name from that ancient Thor's hammer the outlines of which coincide in every minutia with the Svastika of Eastern Asia. And what shall we say if it can be proved that Scandinavians, Danes, Germans, Englishmen of this enlightened nineteenth century still cling with superstitious reverence to this

magic charm of their heathen forefathers? For it is a fact—for the verification of which I would refer the reader to Baring-Gould's *Curious Myths of the Middle Ages*—that to the present day "this hammer of Thor is used among the German peasantry and in Ireland as a magical sign to dispel thunder." Moreover, as in the middle ages bells used to be rung to drive away thunder, Thor's hammer (i.e. the Svastika of the East) used to be engraved on church-bells, and to the present day many bells in England bear this symbol, as for instance the bells of Appleby and Scotherne, Waldingham, Bishop's Norton and West Barkwith in Lincolnshire, those of Hathersage in Derbyshire, those of Maxborough in Yorkshire and many more.

Canton, July.

E. J. EITEL.

MERMAIDS AND MERMEN IN THE CHINESE SEAS.

The homogeneity of popular fables and of the legends or traditions classed of late years under the somewhat vague designation "folk-lore," which modern research has found flourishing in almost identical language among races the most widely separated and ethnologically the most unlike, is a subject for study the importance of which is undoubted, and in connection with which every new fact has a value easily appreciable. The pages of *Notes and Queries* have already served as the medium of recording the existence in Chinese literature of narratives akin to the European legends of St. George and the Dragon, of Rip van Winkle, and other wide-spread myths; and it appears decidedly worth while to note that the fables concerning semi-human denizens of the ocean, common to all the maritime races of the West, are not without their representatives among the wonders teeming in the Eastern Seas. Under the heading *Yung Hai* 洋海 or "The Ocean," the author of the work entitled *Yüeh Chung Kien Wên* or "Jottings on the South of China" (compiled by an intelligent official and published in 1501), has recorded many marvellous stories relating to the waters which lap the southern extremity of the Chinese Empire, and which, as stretching far into the unknown and dreadful regions that lie beyond the civilizing sway of the Son of Heaven, have ever been with Chinese writers the home of mystery and of abundant fable. Here, in the narrow Straits which divide the mainland from the island of Hainan, is the abode of the Chinese Neptune, the god of the angry waters, whom affrighted mariners have seen as he rode the waves, with crimson visage and

wildly flowing locks, the incarnation of the Great Brightness (祝融—大明) which reigns as the Spirit of the South. Here fishes of strange shape and monstrous size disport themselves, boding ill to the luckless vessels that chance to interrupt their gambols on the waters; and here the "sea-priests" (海和尚)—mysterious beings in the shape of men, take passages on board ship, and bring fine or foul weather according to the degree of deference with which they are treated by the seamen. It is among these wonders of the deep that mermen bold and mermaids fair have been beheld, and several anecdotes of such apparitions are narrated in the work to which reference is made above. The following is a specimen-legend:—

"The Cabinet-councillor Cha Tao being dispatched on a mission to Korea, and lying at anchor in his ship at a bay upon the coast, saw a woman stretched upon the beach, with her face upwards, her hair short and streaming loose, and with webbed feet and hands. He recognized this being as a mermaid (人魚—man-fish) and gave orders that she be carried to the sea. This being done, the creature clasped her hands with an expression of loving gratitude, and sank beneath the waters."

The author continues, describing the man-fish in general as "attaining the length of four or five *ch'ih* (a little more than the same length in English feet), and possessing the human form, hair, and distinctions of sex, but having a short funny ridge upon the back, of a pale red colour, which marks them as belonging to the order of fishes. When they make their appearance among the shallows, they have the gift of attracting the affections of men; and when they encounter vessels, it is their habit to cast a spell upon those on board. Hence ship-masters have a prayer to the effect 'may we encounter no sea-maidens—may no mermen meet our eyes!' There was a man of the district of Sin-ngau who captured a sea-maiden (海女) on the shore of Ta Yü Shan (the Island of Nam-tao near Hong-kong.) Her features and limbs were in every respect human, and her complexion beautifully fair. The lower part of her body was covered with fine hairs, of many beautiful colours, one or two inches in length, which served as a covering to her nakedness. Taking possession of his prize, the fisherman conveyed her home and took her as his wife. She had not the power of speech—all that she could do was to smile; but after a lapse of time she learned to wear clothing and to take food in the same

manner as ordinary mortals. When the fisherman died, the sea-maiden was sent back to the spot where she was first found, and she disappeared beneath the waves. This testifies that the man-fish does no injury to human beings. At the present day, these beings are frequently to be found near Ta Yü Shan and the Ladrone Islands."

From the above it will be seen that the mermaid's home is placed in very close proximity to the office of *Notes and Queries*. Has any contributor been lucky enough, perchance, to meet a counterpart of the fisherman's sea-borne bride?

Canton.

W. F. MAYERS.

THE P'U-T'I 菩提 TREE.

The P'u-t'i tree is the *Ficus religiosa Willd.* the celebrated Bo tree of Ceylon, and the Peepul tree of India; its name P'u-t'i represents the Sanscrit word Bôdhi, signifying "Intelligence," a name given to the tree when it became sacred to the Buddhists. The following general account of this tree is translated from the German *Die Religion des Buddha*, von C. F. KOEPFEN, Berlin 1857.

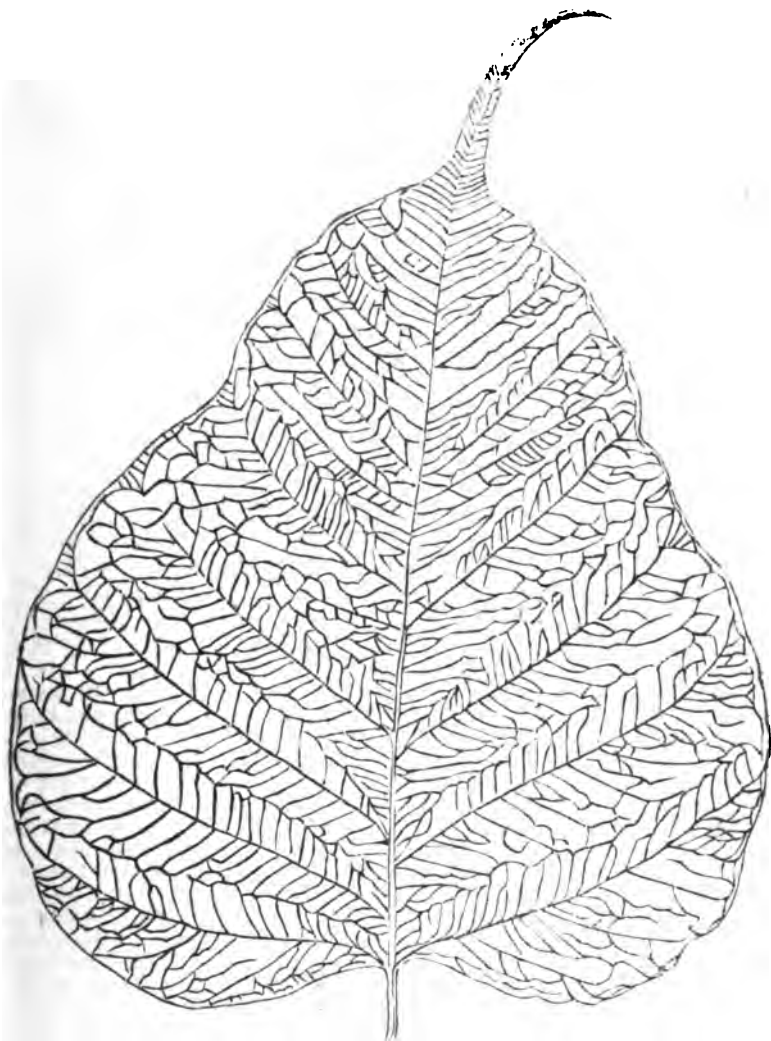
The Bôdhi tree, against the trunk of which Shakyamuni leant absorbed in meditative abstraction, and under the shade of which he attained Buddhahood, has become a sacred object of worship, and has now in the Buddhist church attained to the same importance as the Banyan tree among the Brahmans. It is a symbol of the spread and growth of the Buddhist church. It migrated along with Buddhist missions as did the Banyan with the colonies of Brahminism; wherever Buddhism began to take root, its votaries planted there the Bôdhi tree; and even to the present day it rears its lofty head in the courtyards or neighborhood of monasteries and temples, usually surrounded by a stone wall; and all these holy fig trees are considered to be descendants of that under which Shakyamuni obtained the highest degree of Intelligence (Bôdhi.) But in the north, i.e., in China and Tibet, where the climate is unfavourable for its growth, other trees have often been substituted for it. It attains to an immense height; its leaves are heart-shaped, 6 inches broad, 8 inches long,* and on account of the slenderness of the footstalks, are continually trembling like Aspen leaves; it is said that by this trembling the tree shews its reverence for the glorified Buddha; later scholars, how-

* The figure on the next page is taken from an impression of a leaf from the Bôdhi tree, in the Kwàng Hián 光孝 monastery in Canton.

ever, see in it a symbol of the continual motion of the world and the impermanency of all things."

The botanical descriptions of the Bôdhi tree in Chinese books, is extremely meagre; indeed there is little descriptive matter of this character beyond a comparison of the

outline of the leaf to that of the mulberry tree; the trembling of the leaves is mentioned, and the sound like that of a shower of rain to which they give rise when shaken by the wind. In the 植物名實圖考 *Chi wu ming-shi t'u k'ao*, a work to which my attention was first drawn by a corre-



spondent in *Notes and Queries*, page 46 of the present volume, a plate of the tree is given (chapter 37, page 27) representing the form and appearance of the leaves with fair fidelity.

The historical accounts of the tree occurring in the Chinese works at my disposal, are however of more interest, and chiefly so

that given in the Desultory Jottings of Yew Yang 西陽雜俎, of which a full translation seems worthy of a place here; I translate from the above named work as quoted in the Botanical Thesaurus 廣羣芳譜 (division "Trees," book 14, page 7):

and for the rendering of Sanscrit terms occurring therein, as well as for the references in this note to works in the German language, I am indebted to the kind assistance of the Rev. E. J. Eitel, of the London Mission.

"The Bôdhi tree," writes the author of the Desultory Jottings, "comes from the Kingdom of Magadha 摩伽陀國, and in the monastery of Maha-Bôdhi (= Great Intelligence); 摩訶菩提寺 there exists the tree of the period when the Tathâgata Shakyâ 釋迦如來 attained the state of

perfection. The tree is also called the 思惟 Sz-wei tree (= tree of meditation and reflection); the trunks and branches are yellow-white, and the twigs and leaves violet-green 青翠; the leaves do not fade during winter. When Buddha entered Nirvana, the leaves of this tree changed colour, faded, and fell, but after a time grew again; to this day (the author wrote in the ninth century) the king and people pay great veneration to it, and take home leaves as omens of blessings. The tree is four hundred feet high (!) and beneath it silver shrines are spread around; the men of the country continually burn incense and scatter flowers* around the tree to shew their respect for it. During the reign of Chih Kwan of the T'ang Dynasty (A.D. 627-650) many envoys were despatched to the monastery [at Magadha] to make offerings and confer robes; and in the fifth year of Hien K'ing (A.D. 660) a tablet was erected in the monastery recording holiness and efficacy.

"In Sanscrit 梵 this tree has two names; one is 寶撥梨力叉 Pin-poh-li lih-ch'á (= Pippula or Peepul tree), and the other is 阿濕曷馳婆力叉 O-shi-hoh-t'á p'o-lih-ch'á (= Aswattha tree.†)

* "The quantity of flowers used as offerings is prodigious. A royal devotee in Ceylon, in the fifth century offered on one occasion 6,480,320 flowers at the shrine of the tooth. At one temple it was provided that there should be offered every day 100,000 flowers, and each day a different flower." *Chamber's Encyclopædia, Art. BUDDHISM.*

† According to the *Indische Alterthumskunde*, vol. CH. LANGE, Aswattha is a corruption of Asvattha, equivalent to "inconstant," and employed as a name for the Peepul tree, in allusion to the trembling of the leaves. The following Sanscrit or Indian synonyms are also given: Bôdhi druma = Throne of Intelligence; Chaiadala also = tree with trembling leaves; and Kunjarashana = Elephant fodder.

"The Description of Western Regions calls it Peih-po-lo 卑鉢羅 (also = Peepul) and says that Buddha 佛 beneath it attained perfection, and from this circumstance was derived the name P'u-t'i (Bôdhi or Intelligence), p'o-lih-ch'á being translated into Chinese, simply meaning 樹 shü (tree.)

"In former times 無憂 Wu Yu (i.e. "Without Sorrow," being a Chinese translation of Ashoka, the name of a king who ruled in Magadha two or three centuries B.C.*) had it cut down, and directed fire worshipping Brahmins to burn it up; in the midst of the flames there suddenly grew up two trees; hereupon the king being grieved and repentant, called them the Ashes—Bôdhi tree 灰菩提樹, and built a stone wall around them. King 賞設迦 Shang-shieh-ka again destroyed it; he dug out the roots till water was reached, and in order to destroy the last remnants holes were made and filled with fire, and the whole covered with sugar juice. Afterwards 滿曹 Mwan Ts'ao, King of Magadha, great grandson of Wu-Yu (Ashoka) sprinkled the spot with the milk of a thousand cows, and next day the tree grew to the same state as of yore; stone walls to the height of two chang (about 24 English feet) were added, and when Hioun Ts'ang (the celebrated Chinese pilgrim of A.D. 629-645) visited the Western Regions, he saw the tree growing two chang above the wall.†"

These historical legends are no doubt founded on legends once current in India, respecting the Sacred Peepul tree of Magadha, which is supposed by the devotees of Buddhism to be the progenitor of all the sacred trees of this species in the world; but I have not been able to trace to the story given in the Yew Yang Tsa Tsu an exact parallel in other works; the general character of Ashoka, however, is well known as at first that of a great persecutor, and, after his conversion by an alleged miracle, an earnest propagator of the Buddhist faith. In a French translation of the Ashoka avadâna, given in E. Burnouf's *Introduc-*

* There is much confusion between Dharma-shoka who ruled B.C. 319, and Kalashoka who ruled B.C. 218

† That gives the height of the tree four chang, equal to forty Chinese or about 48 English feet, which is much nearer the truth than 400 Chinese feet (about 480 feet English) given above; this latter, I am informed, is a stereotyped height given in most of the more fabulous histories of the Bôdhi tree.

tion d l'histoire du Buddhisme Indien, Paris 1844, a quite different story of an attempt made by Ashoka's wife to destroy the tree, in consequence of her jealousy at seeing her husband devote so many valuables as offerings to it, is concluded in the words remarkably similar to those which are employed in the above narration of the revivification of the tree after its destruction by King Shang-shih-ka; he writes "et l'arrosea en un jour avec mille vases de lait; au bout de quelques jours l'arbre revint dans sans premier état." The value of the "Jotting" above translated I must leave to the appreciation of the more learned readers of *Notes and Queries*, and revert now to the introduction of the tree into China.

I meet with no mention of its introduction from India to any part of China except Canton, whither it was brought by sea; but a negative is not easy of proof, and it seems probable that the tree would have been brought to the great seats of the new faith in the Northern Provinces by some of the overland pilgrims of the brighter days of Buddhism; the only mention of its occurrence however, in China, beyond Kwangtung, with which I have met, is contained in the History of the Monasteries of Loyang 洛陽伽藍記 as quoted in the Botanical Thesaurus, wherein it is stated that a large tree of that name grows there in the I-yuen monastery 疑立寺; but nothing is said of its introduction, nor anything to verify the identification of the tree; it is quite possible therefore that the existence of the tree in that locality is fabulous.

The original tree which was imported into Canton from India (天竺 Tin-chuh, India, or 西竺 Si-chuh, Western India, according to different writers) was planted in the Kwáng Hiáu monastery, where it, or a descendant of it, still exists; the tree has not the appearance of being particularly aged, and it is quite possible that it has been renewed several times since it was first planted there, though of course tradition is silent on that point. From this tree others have been propagated, and may be seen in the grounds of the 海幢寺 Honam, and, I am told, other monasteries in Canton. The limits of the grounds appertaining to the 慶雲寺 monastery of Felicitous clouds, so magnificently situated in the midst of the woods of 鼎湖 Ting Hu mountain, are stated in the Description of the Ting Hu hill to be marked by three Bôdhi tree altars 菩提壇, the actual existence of

one of which trees at the present day I have verified by personal observation, though it is too young and sickly to afford that grateful shade to the wearied pedestrian for which these trees are credited by the author of the above work.

Near the Bôdhi tree in the Kwáng Hiáu monastery 光孝寺 within the city of Canton is erected a slate tablet, on which is engraven a record of its introduction and a picture of the tree itself, including a view of the building in front of which it grows, and in the background the dagoba, still in existence, in which was enshrined the hair of the Buddhist prophet referred to in the text of the inscription; a similar record occurs in several books, differing little or nothing from that engraved on the slate tablet; this seems sufficiently concise and interesting to deserve space for a full translation, for which I offer the following:—

"In the Sung dynasty (A.D. 420) an Indian priest named 求那羅跋陀 K'iù-nà-lo-pah-t'o (? Kanavatara) founded this preceptory 戒壇 and prophesied that a living Bodhisattwa 肉身菩薩 would thereafter come hither and observe the ascetic ritual. And in the Leang dynasty (A.D. 502) an Indian priest came here by sea from India, bringing with him a plant of the P'u-t'i 菩提 tree, which he planted in front of this preceptory, and erected a tablet stating that 160 years after his departure a living Bodhisattwa would come beneath the tree and reveal the Doctrine of the Great Conveyance, convert innumerable beings to the way of salvation, and faithfully preach the sovereign Law of the esoteric doctrine.

"Now the Priest of contemplation 能 Nang, on the 8th day of the first moon (A.D. 676), came for the purpose of expounding the sayings of Fung Fân 風幡 語, and he discoursed on the most sublime doctrine with the Ceremonial Priest 宗 Taung, who, never having before heard such language, leaped for joy, and, interrogating him, acquired the fundamental principles of the Law.

"On the fifteenth day, at a general assembly, he suffered the priests to recite the incantation of the tonsure (i.e. he had his own head shaved); and on the 8th day of the 2nd moon, many men of renown and virtue flocked together and pledged themselves to follow the precepts; thereupon from beneath the Bôdhi tree he expounded the one

transmitted doctrine, thus fulfilling the ancient prophecy.

"A nine storied octangular Pagoda was erected, and therein was enshrined the hair which had been shorn from his head."

In the extract given on a previous page, from the Yew Yan Tsa Tsu, is given the synonym Sz-wei 思惟 or tree of meditation; nothing is there said of the origin of this name, but the signification of the characters is suggestive of a tree held sacred by religionists, and seems therefore quite applicable to the Bôdhi or Peepul tree. Nevertheless other Chinese authors give this name as a synonym for the Peito 楸

多 a species of the Palm tribe, which is also stated to have been introduced (by seed however) from India, and to be a tree under which Buddhists sit in meditative abstraction; indeed this tree has attributed to it by Chinese authors all the sacred character of the Bôdhi tree, though the description is manifestly that of a palm; Rémusat throughout his translation of the Fô Kônô Ki, writes of the Pei-to as the *Borassus flabelliformis* Willd., and the Chinese synonyms 多羅

To-lo and 多梨 To-li, stated to be Sanscrit sounds, appear to correspond with the Sanscrit Tala, (Bengalee Tal) the name of the *Borassus flabelliformis* Willd., the Palmyra Palm, as given by Rémusat and by Roxburgh in his Flora Indica. In the former work Landreese (p. 344) points out Klaproth's error in relation to the above named Palm and the Bôdhi tree, shewing that though the Chinese author wrote of a Pei-to tree, his remarks upon it were conclusive proof that a palm tree was not intended to be signified. But this is not the place to follow out this manifest and singular confusion between trees so dissimilar as a Palm and a Fig, a confusion which would seem to be existent to some extent in the minds of Buddhist priests of the present day, some of whom, during my search for the Peepul tree in the Kwáng Hián monastery having pointed out to me, with every appearance of sincerity, a Palm (? *Caryota* sp.) as the veritable Bôdhi tree; suffice it to say that the synonym Sz-wei, though incidentally given as a name by which the P'u-t'i tree is sometimes known, is more peculiarly a synonym of the Pei-to palm tree, according to Chinese botanical writers; though it is very probable that other Chinese authors have employed the name Pei-to when really intending to signify the P'u-t'i.

Much more natural is it that the Peepul tree should be confounded with the Banyan

tree, the former the sacred tree of the Buddhists, and the latter, as stated in the work quoted above, that of the Brahmins. Sir Emerson Tennent, Ceylon, vol. 1, p. 341, says "the Brahmins have their *kulpa tree* in Paradise, and the Banyan in the vicinity of their temples; and the Buddhists, in conformity with immemorial practice, selected as their sacred tree the Pippul, which is closely allied to the Banyan, yet sufficiently distinguished from it to serve as the emblem of a new and peculiar worship." The author of the *Indische Alterthumskunde* however maintains that the *Ficus religiosa* is the sacred tree of both Brahmins and Buddhists, and denies that the *F. religiosa* and the *F. Indica* (the Banyan tree) are in any way distinct, a statement which is certainly contrary to the more correct views of modern botanists; though the name "Banyan" by botanical writers has often been referred to the *Ficus religiosa*, and hence given rise to much confusion. The Chinese author of the Kwang Tung Sin Yu 廣

東新語 appears also to be erroneously referring to the Banyan, or to some other fig tree rather than to the Peepul, when he says of the P'u-t'i that "the roots do not grow from the roots, but from the branches, whence they hang in great numbers forming festoons; when they become old they encircle the trunk concealing it from view; the trunk and branches become hollow, and their place is supplied by the roots." Roxburgh says that the *Ficus Indica* (Banyan) is the only species of *Ficus* known to him, which sends forth fibres which descend to the ground and become trunks; though the trunks of the *F. religiosa* when they grow old form ridges, giving the trunk the appearance of several coalesced trunks, but the branches do not send down rootlets.

The leaves of *Ficus religiosa*, according to Chinese authors are deprived of their parenchyma by maceration, and the resulting skeletons made into hats and lanterns, and used for paintings of Buddhist Saints; I cannot learn that in Canton the leaves are employed now in the manufacture of the hats which are eulogised for their lightness; but at certain times of the year the priests sell lanterns made from them; and the last named application of them is no doubt the origin of the skeleton-leaf pictures of flowers, butterflies, &c., which are prepared from leaves of the peepul tree, and exposed for sale to foreigners in almost every curiosity shop in Canton.

The fruits or more correctly the figs of the *Ficus religiosa* are stated to be sometimes used as Rosary beads, in the same

manner as Sapindus berries 木槵子; but this is also stated to be a mere confusion of terms, the holy term Bôdhi being often promiscuously applied to other holy things of vegetable growth.

The name P'u t'i is in Canton applied to raisins 菩提子 and also to grapes and grape trees; I can only conjecture that this is a local corruption of 葡萄 P'u t'au, the correct Chinese name for that fruit, which has led to the adoption for an ordinary but imported fruit, the not very dissimilar name of a more renowned foreign tree.

THOMAS. SAMPHSON.

BLACK SLAVES IN CHINA.

The fact of negro slavery having at one time been numbered among the institutions of China has not, I believe, been hitherto generally known. The following particulars, translated from the work entitled *Yüeh Chung Kien Wên*, 粵中見聞, a valuable repertory of notices relating to the province of Kwang-tung, seem worth preserving, therefore, among the elucidations of Chinese manners and customs for which *Notes and Queries* serve as a storehouse. Under the heading *Hék jén* 黑人—Black men—it is stated as follows:—

“During the most prosperous times of the Ming dynasty [i.e. about 1500-1550] large numbers of black men were purchased by the great houses of Canton to serve as gatekeepers. The name given to them was *Kwei-nu* 鬼奴—devil slave—and their strength was most extraordinary, to such an extent that they were capable of carrying a weight of several hundred catties on their backs. In language, habits, and inclinations there was no similarity between them and the natives of China; but in disposition they were tractable and not given to running away. In colour they were black as ink, with red lips and white teeth, their hair curly and of a yellow hue. They were of both the male and female sex, and were produced among the islands beyond sea, [where] they lived on raw food. When caught, and fed on a diet cooked with fire, they were attacked with violent and long-continued purging, which was called ‘changing their inwards,’ and the result, in many cases, was death. Those who did not die could be kept in captivity for a length of time and were capable of being taught to understand ordinary speech, although they themselves were not able to talk. There was one variety who, diving into the sea,

could remain under water for one or two days. These were called *Kw'ên-lun Nu* 崑崙奴—slaves of Pulo Condor?—and during the period of the T'ang dynasty they were kept in large numbers by families of distinction and wealthy houses.”

The blacks of the Ming dynasty, who are so accurately described in the opening paragraphs of the above extract, may, it would seem, have been either genuine Africans brought eastward by the Arabs from Aden or by the earliest Portuguese traders from the Straits, or possibly members of some race akin to the Papuans, to whom the peculiarity of raw feeding seems more attributable. Unless, indeed, as one may almost suspect from one or two indications in the text, the author has confounded together the descriptions of the negro and the anthropomorphous apes of Borneo, specimens of which may well have reached China and have become “the rage” during the same period which witnessed the introduction of the black slaves from beyond sea. The expression *Kw'ên-lun Nu*, used with reference to the marine monsters of the T'ang dynasty, recalls the discussion which was carried on two years ago in these pages with reference to the question of a “Negro race in the Himalaya.”

W. F. M.

CHINESE BENEFIT SOCIETIES.

The writer having been led to believe that some amount of interest, and even of use has attached to his account of Chinese Benefit Societies (*vide* Vol. 2, p. 148) is wishful to add to it a complete and correct vocabulary of all the terms used in *Ui* Societies, as follows:

會頭	}	Head of the Association.
首會		
會首	}	Members of the Association.
會仔		
細份	}	Small shares, i.e. shares less the interest, paid by persons who have not yet drawn.
小份		
大份	}	Larger shares, the undiminished subscription paid by persons who have drawn.
供去		
未供	}	To pay up, either a large or small share.
利銀		
票頭銀	}	Not yet paid, unpaid shares.
	}	Interest.

投得
執得
出票投倒
爛會

地鋪會

柏頭銀
會東銀

To obtain the loan by tendering the highest interest.

Members dead or have not paid up.

An Ui in which the Head of the Association has no share therein, but is a paid Broker receiving a commission (apparently \$2 50 is about the amount) from each person who draws the loan, and being responsible for one-half the unpaid shares. A rare variety.

Ready money.

Money paid for the feast at which the tenders are given in.

L. C. P.

NOTES ON SUMATRA AND THE PO-SZU.

(Continued.)

I will now turn to Chinese History for proving Sumatra to be the great point of departure for Western Asia.

In the Nien yi shih yo pien 廿一史約編 in a chapter on Foreign kingdoms known to China during the Han Dynasty, there is mention made that in the reign of the Emperor Ho ti 和帝 (A. D. 89 to 106) an envoy named Kan ying * 甘英 was sent on a mission to the kingdom of Ta tsin 大秦 by his superior officer Pan chao 班超.

On the arrival of the envoy at Tiao che 條支 (Sumatra) he made enquiries about

* Kan ying is the envoy who is supposed to have reached the borders of the Caspian Sea.

I question the fact of this Chinese General reaching the Caspian Sea, with the intention of measuring arms with the Roman Legions.

Yueh ti 月氏 Pauthier considers to be Indo Scythia. I find it was divided into Greater and Lesser.

Gan seih 安息 was likewise divided into greater and lesser. its situation was probably Gedrosia or Carmania.

Ta tsin 大秦 was undoubtedly a Province of the Roman Empire.

The account I have of it, speaks of its great roads and guard houses placed at certain distances along them, and of a famous bridge.

crossing the great sea. He fell in with a sailor from the Western frontier of a place called Gan seih 安息, who told him that the Ocean he had to cross to reach Ta tsin 大秦 was very wide, that with a favorable wind it could not be crossed under three months, and that if the wind were unfavorable it would take a couple of years. Ships making this voyage were always provided with three years' provisions. Kan ying 甘英 was deterred from embarking upon this voyage, owing to the sailor telling him how home-sick one got when at sea.

But where is Gan seih?

Referring again to the Nien yi shih 廿一史 I find it stated that Ta tsin is to the West of Gan seih 安息 which lies to the west of Yueh ti 月氏 and which country Yueh ti 月氏 has Tien chuh 天竺 on its S. E. Boundary.

With a little perseverance the locality of all these countries might be fixed.

I will take up this subject again at some future time.

This would almost lead one to infer that there were no Chinese vessels resorting to Ta tsin 大秦. Turning to the description of Ta tsin 大秦 in the Nien yi shih yo pien 廿一史約編 it is stated: "The king of Ta tsin once wished to open direct commercial relations with China and sent an envoy to the then ruling Emperor of the Han Dynasty; but as Gan seih 安息 wished to wholly monopolise the profit arising from the China trade the envoy was not allowed to proceed.

"In the reign of Yen hai 延禧 (A. D. 223 to 263) an envoy from Ta tsin 大秦 entered China by and through Cochinchina." †

On taking leave of this subject, I think I can safely assert that the probability is great that the Persian Street in Ningpo owes its name, not to the Persians, but to the early traders of North Sumatra who resorted there.

† He probably had come partly by sea.

Humboldt in his Cosmos says: (Bohn's Edition, Vol. 2, p. 554). "Under Marcus Aurelius Antonius (named An tun by the writers of the Han dynasty), Roman legates visited the Chinese Court, having come by sea by the route of Tunkin."

With regard to Sumatra being the country of the Fig and Grape I hardly think it can be. I have searched through De Barros and De Couto and the works of the early English and Dutch Navigators, but I can find no especial mention made of those fruits in Sumatra; but let it be remembered that I have shewn that the Navigators from the shores of Arabia and Persia (the country of the grape and fig) resorted to Tiao chih 條支 (N. Sumatra) in the First Century of our era, and may they not have introduced them there? This Tiao chih 條支 must have played a conspicuous part in the early history of commerce, being no doubt a grand entrepôt where were collected the products of Eastern and Western Asia, it was further the port of embarkation for the famous kingdom of Ta tain (the land of the first Christian Missionaries to China) to reach which, says the Chinese Historian, a sea winding a myriad of li to the Westward have to be crossed 大秦國從條支西渡海曲一萬里.

GEO. PHILLIPS.

Amoy, 15th June, 1869.

Queries.

WHO WAS LU PAN?—Can any reader of *N. and Q.* inform me with respect to Lu Pau or Pan of Lu, 魯般,—the deified being who serves as patron saint of the bricklayers and carpenters all over China? There is a small image of this personage in the temple called the *Luh Yung Sze* 六榕寺 at the foot of the great Pagoda within the city of Canton, and according to the popular tradition he was Director of Works in the State of Lu in the times of Confucius or shortly afterwards; but what his history may have been or why and when he became elevated to his present post of distinction in the Chinese Pantheon, I have never been able to ascertain. The written records of Chinese mythology appear to ignore him altogether.

MEI HWEI-LI.

INSTITUTION OF CHINESE PROVINCIAL OFFICES. Can any of your readers give me the date when the following offices were instituted?

總督 Tsung-tu, Viceroy.

巡撫 Hsuen-fu, Governor.

道臺 Taotai, Taotai or Intendant.

同知 Tung-chi, Joint Prefect.

I should also feel obliged if any one could tell when the Hsuen-fu or Governors, who appear originally to have been high Imperial Commissioners, gave up their periodical visitations and progresses and became as they now appear to be the Resident Heads of the Provincial Establishments. All the officers named above have an oblong seal 關防 differing in name and effect from the square seals of office of what are called the 正部官 better known to foreigners as the local or provincial authorities, and they appear to be rather deputies of the Emperor appointed for the maintenance of his power and authority than officials engaged in the administration of the internal affairs of the country. The fact that the Hoppos 海關, who are notoriously simple Imperial Commissioners charged with the collection of Imperial as distinguished from State Revenues, Embassadors 欽差, the various High Officials 通商大臣 charged with carrying out the Imperial Prerogative of dealing with Foreign States, all use similar oblong seals, would seem in some manner to confirm this supposition, and there is no doubt that the exact relative powers and position of the Taotais and Prefects have not been yet clearly ascertained and that the Prefect can and frequently does act far more independently of his apparent immediate superior the Tao tai than his immediate subordinate the Magistrate dare of him. Indeed so far as I can learn, and now the question of Imperial and Provincial Authority is coming into importance, the question is of interest, the Three Commissioners 司 of Finance, Justice and Gabelle, the Prefects 知府, sub-Prefects 知州, Magistrates 知縣, and Sub-Magistrates 巡檢, are considered the constitutional or state Authorities of the Provinces, and they are properly subject to the direct central constitutional authority of the six Boards 六部, and that the authority of the Governor interposing between them and the Boards is an encroachment or usurpation, originally with the connivance of Emperors anxious to weaken the strong constitutional Government which they found a hindrance to their ambition, by establishing the means of

dealing with the provinces directly through nominees and personal representatives of their own. If so their crime is avenged on their posterity, for in these times of weakness and disintegration the provincial organization under the Governors made by them, semi-independent of the Central State Government of the Boards, are able to stand alone, and the Emperor whose ancestors thought to wield their power over their people more conveniently through a few Barons is not unlikely to find these becoming in his place the masters of the Country, now his Tartar Garrisons and colonies have disappeared. It is worthy of note that all the oblong seals have a Manchu as well as a Chinese inscription, whereas the square seals have a Chinese legend only, and this would seem to point out that the constitution of Taotais &c., dates from this dynasty.

C. A.

Swatow.

ALL-FOOLS-DAY.—I should be glad to be informed why the 1st of April is called "All-fools-day"? In "Routledge's English Pronouncing Dictionary" I find some mention of the subject, but the definition is by no means clear.

A CHINESE SCHOLAR.

Foochow.

THE ORIGINAL DIALECT OF HONGKONG.—Can any one throw any light upon what was the Original Dialect of Hongkong before the British occupation? It is not too much to say, that one never meets with one Hongkong Chinese out of a hundred who speaks pure Cantonese, the cloven foot is sure to peep out somewhere; nor to say, that hardly any two Hongkong Chinese speak alike. The great predominance of the Hakka element on the Kan Lung peninsula would seem to indicate Hakka aborigines for Hongkong itself. Nevertheless there are old shopkeepers in the villages who profess to remember the occupation, and say, that each village has always had its distinctive character. Thus Shauiwan has always been Hakka, but Wongnaich'ong always Punti, nevertheless a person who only speaks Cantonese will find himself sadly bothered by some of the pronunciations there. In fact to go to Canton is to get into another language altogether. The villagers of Little Hongkong indignantly deny that they are Hakkas, but 'their speech bewrayeth them.' They may be Puntis, but half their words are Hakka.

It is an interesting question too, why the entire prostitute class of Hongkong should,

apparently without any exception, be Punti. I believe that the Hakka women are more domestic, laborious, and "keepers at home," and more faithful; while the Punti women are fond of finery, fickle, frivolous, and more set on gain than their simpler Hakka sisters. In purely Hakka communities one would think the social evil must exist. I hope that the author of the charming sketches of Hakka life will not think this subject all too unworthy of his pen, and afford some information upon it.

L. C. P.

Replies.

KISSING AMONG THE CHINESE, (p. 93, vol. II.)—Kissing is not known amongst the Chinese except by European example. There is no satisfactory word for the process. I have seen it, however, at Chinese dinners, inflicted on the 'ladies' present by Chinese who had picked up, by no means to their improvement, certain European words, works, and ways. It was done *à la Français* on both cheeks and very noisily, the patient being at the same time lifted from the ground.

L. C. P.

THE TERM 'HAMPALANG.' (Vol. 2, No. 12, p. 182 and Vol. 3, No. 2, p. 30.)—I cannot agree with G. M. C.'s account of the origin of this word. I believe it to be a genuine Chinese colloquial word, but somewhat like our word "thingumbob," distinctly recognised in speech, but hardly ever in books; for

1.—I am assured that it is used in villages quite remote from the resorts of foreigners, and that it has been so used from time immemorial. An old teacher declares that he remembers using the word as a child, years before foreigners were dreamed of, except very dimly, at his village.

2.—I have met with one or two painful precisions of speech (Chinese) somewhat like the class of English people who use severe subjunctives, men who would almost faint if they heard the 40th radical called "lum-pang-t'au," and they always scorned the colloquial "hampalang" and called it "ham-pang-lang." It is hardly necessary to say that in Cantonese colloquial the word "Hom" or "Ham" is continually used for "all—the whole."

Perhaps I may be allowed to point out, that while Cantonese has no B wherewithal to say 'Ambalang,' it has an H, and a most decided one.

L. C. P.

CHARLES LAMB'S REFERENCE TO CONFUCIUS, (p. 93, vol. 3.)—Mr F. Porter Smith can hardly be in earnest when he asks *what* book of Confucius did Charles Lamb refer to? The fact most probably is that Elia sat down to write a since very much overpraised piece of nonsense, and stuck in China as the most ridiculous country he could think of (*omne ignotum &c.*) just as he would have stuck in Lapland had it occurred to him, or just as Swift introduces Japan and "Nangasak" (Nagasaki) into his voyage to Laputa, or Moore foists upon Cashmere all the absurd romance which is too nonsensical for any better known part of the world.

It may be tolerably safely supposed that "China—Pekin—Confucius—Small-feet—Pig-tails" constituted Charles Lamb's entire stock of information in regard to the Middle Kingdom, and small blame to him, when people forty years later are content to know so little about it. The 'Chinese Manuscript' and the obliging 'friend M.' are creatures of his own imagination. Certainly he found nothing about 70,000 ages in Chinese cosmogony. What characters are 'Cho-fang' supposed to represent? and is it customary in China to go "into the woods to collect mast for hogs?" What are the characters for Ho-Ti and Bo-bo, and why is not the son of the same surname as the father?

Again "good meat which God had sent them!" Now Elia could hardly know the theory about the Emperor Tóng and his worship of 'Sheung Tai,' and he certainly found nothing about "God" in a Chinese M. S. And then the *Jury*—but no, it is too ridiculous!

Essayists, like proverbs, do not go on all fours. Only yesterday one such complained to me, that, in one of his most pleasing papers he had spoken of "a dear friend to whom I write," and people had pestered him to know *who it was?* But in fact the dear friend had no existence except in that aerial world in which every fanciful writer partly lives.

Just so there be who would render Tennyson's line, "Better fifty years of Europe than a cycle of Cathay" into a rule-of-three sum, that, as the Chinese Cycle is 66 years, so the desirability of living in China = $\frac{2}{3}$ the desirability of living in Europe!

L. C. P.

FAIRS IN CHINA. (Vol. 3, page 94.)—

Your correspondent Banner draws attention to a subject of much interest to mercantile men, and I trust will succeed in eliciting some more information relative to the system of Fairs and Markets under which the

Inland trade of China is managed than we possess at present.

Fairs and markets appear to exist all over China, and in the 府志 or Gazetteers of the various prefectures lists with the names of the places and dates at which they are held will be found,—an example of which, the list of markets etc. in the District of Ketyang adjacent to Swatow, I enclose.

They appear to have taken their origin in accident and to have been established by authority when attaining sufficient importance to attract attention. The country people coming in to the market towns would in time come in such numbers that it became necessary for measures to be taken for the regulation of the assemblage; a few notables would address a petition to the District Magistrate, a proclamation would be issued, and from that moment the chance resort of a few villagers would become an acknowledged market or *shih* 市.

The *hsü* 墟 or fairs owe their origin more to previous consideration; the want of a market place for the interchange of commodities being felt, the notables would in consultation fix on a convenient site, and building a market hall would apply to the District Magistrate for permission to hold a market there on certain fixed days, and obtain the right to do so by the usual and inevitable proclamation rendered necessary by the prohibition by law of all unauthorized assemblages.

Besides these regular markets, annual or six-monthly fairs either general or special are common in all parts of the empire, more especially in the North, the dates at which they are held being generally that of some great religious festival, traders having in the first instance taken advantage of the religious gathering to dispose of their wares, and in course of time coming in increased numbers from different quarters, they would when they had disposed of their original wares lay in a stock of different articles to carry back with them, the original nature of the assemblage would, by degrees changing its religious character, become in course of time in great measure or entirely merged in the commercial element.

I have not at present the reports at hand, but much information relative to some of the great fairs in the North is to be found in Messrs Meadows & Co.'s of Tientsin earlier Market Reports, and in the Trade Report of Consul Meadows and Commissioners' Dick and Macpherson; and a long account of the annual fair held at Lunghua Pagoda near Shanghai appeared some years

back in the columns of the *North China Herald*.

I have myself been present at two great fairs, one held at Ninghai near Chefoo, lasting two days, at which traders from all parts of Shantung were present and a lively barter of commodities took place; the other a cattle fair near Yechow, N. of the Yellow River, at which some 1000 odd beasts were collected from various parts of the province and at both the general features of an English fair were reproduced—farmers selling stock, dealers walking about selecting their purchases, booths for the sale of liquor or refreshment, hawkers with fairings to dispose of, fortune-tellers, travelling theatres, performing animals, conjurors, Chinese Punch and Judy, drunken men and a few helpless policemen, and many of our old customs for establishing the acceptance of a bargain even exist, such as the payment of a few cash as bargain money or the giving a handful of grain as a symbolical delivery of the whole lot; and in the penal Laws will be found a number of statutes for the Regulation of Fairs and Markets; but as my intention in this is rather to indicate the various points on which information is required than to fully answer Banner's question, I will not extract them here.

Swatow.

C. ALABASTER.

MARKETS AND FAIRS IN THE DISTRICT OF KITYANG 揭陽縣

Kityang Markets.

大街市 Ta-chiai-shih. Inside the City in the Hsüan-hua Street. Held daily.

新街市 Hsin-chiai shih. Inside the City in the Kuei-lung Place. Held daily.

南市 Nan-shih. Inside the City in the Chao-tien Place. Held daily.

北市 Pei shih. Inside the City at the Stone Lion Bridge. Held daily.

新埠頭市 Hsin-fou-t'ou-shih. Held near the temple of Kuan-yin outside the East Gate. On the 2nd, 5th and 8th; 12th, 15th and 18th; 22nd, 25th and 28th of the month.

北關外市 Pei-kuan-wai-shih. Held daily.

桃山市 Tao-shan-shih. At the battery by Si-mei-tu 40 li E. of the City.

塘口市 Tang-kou-shih. 40 li S. E. of the City at the opening in the bund in Yü-hu. Held daily.

玉塔市 Yü-ta-shih. 30 li W. of the City in Lin-tien-tu. On the 1st, 4th, 7th, 11th, 14th, 17th, 21st, 24th and 27th of the month.

棉湖市 Min-hu-shih. At the market town of Mien-hu. Held daily; much frequented.

新亨市 Hsin-hêng-shih. 25 li N. W. of the City at Lang-shan in Lan-tien-hu. On the 1st, 4th, 7th, 11th, 14th, 17th, 21st, 24th and 27th of the month.

登岡市 Tâng-kang-shih. 40 li E. of the City in Tao-shan-tu. Held daily.

大窖市 Ta-kao-shih. 50 li E. of the City in Mu-kang-tu. Held daily, known to foreigners as Takoa.

田步市 Tien-pu-shih. 160 li W. of City in Lin-tien-tu. On the 1st, 11th, and 21st of the month.

寒婆市 Han-po-shih. 140 li W. of the City on Lin-tien-tu. Held daily.

錢岡市 Chien-kang-shih. 60 li S. E. of the City, in Yi-mei-tu. Held daily.

仙溪市 Hsien-hai-shih. 50 li N. E. of the City at Tao shan-tu. Held daily.

Kityang Fairs.

棉湖墟 Mien-hu-hsü. 60 li S. W. of the City in Lin-tien-tu. On the 1st, 4th, 7th, 11th, 14th, 17th, 21st, 24th and 27th of the month.

金鈞墟 Chin-tiao-hsü. 40 li W. of the City in Lin-tien-tu. On the 2nd, 5th, 8th, 12th, 15th, 18th, 22d, 25th and 28th of the month.

白虎廟墟 Pai-hu-miao-hsü. 60 li W. of the City at Ta-pu-tou. On the 2d, 5th, 8th, 12th, 15th, 18th, 22d, 25th and 28th of the month.

TEA. (Vol. 3, p. 40.)—Not having myself studied the subject of the introduction of the use of tea as a beverage in China, I venture to offer as a reply to G. M. C.'s query, the following quotation from Samuel Ball's account of the cultivation and manufacture of Tea.

"In the Kuen Fang Pu, a work on natural history, there is a treatise called the Cha Pu, which is the most elaborate account of Tea I have met with. In this treatise, under the article "Ancient History of Tea," an absurd story is related of the discovery of this tree in the Tsin dynasty (A. D. 217). Then follow others of an equally uninteresting nature, and of the

same and subsequent periods ; when mention is made of its being used as a medicine on the recommendation of a priest of the sect of Fo, by the Emperor Ven Ty (A.D. 684), who established the dynasty of Suey, from which time its use as a beverage became generally known. The same work contains an allegory on tea, which ascribes its discovery and introduction to Imperial notice in the Heu Han dynasty (A.D. 221 to 279); but it is designedly too full of poetical anachronisms to be deemed of any weight or authority. Nor does the author of this work attach much importance to such fables, nor even to accredited authorities which place the discovery of the use of tea so early as the Heu Han dynasty ; for he distinctly states, in a short preface to this treatise. 'That though tea is included in Shin Nong's (B.C. 3254) account of aliments, yet it was first used as a beverage in the reign of Suey Ty, or Ven Ty, and acknowledged good, though not much esteemed ; but from that time, and during the dynasty of Tang (A.D. 618 to 906) it gained in reputation, and was abundant in that of Sung (A.D. 960), being esteemed and used everywhere.'

"The preface here alluded to is immediately followed by the Cha kin, written by the learned personage Lo-yu, who lived in the dynasty of Tang, which is perhaps the most ancient authentic description of tea contained in the Chinese annals ; * * * *. It is obvious from the preceding account, that the Chinese were well acquainted with tea at this period ; and we also find from other authorities that during the reign of Te Tsong, in the same dynasty, the consumption of tea was already so considerable as to attract the notice of government as an advantageous subject for impost. It is stated as a matter of history in the Kaung-moo, an abridged history of China, that a duty on tea was first levied in the fourteenth year of that reign (A.D. 783). In the dynasty of Sung (A.D. 960) the duty was again increased, and tea was first sent up as tribute, or as an annual offering to the Emperor.

"Now, from the reign of the Emperor Ven Ty, who founded the dynasty of Suey, in whose reign the author of the Cha Pu ascribes the first use of this plant as a beverage, to that of Te Tsong, in the dynasty of Tang, when the first duty was levied, two centuries had elapsed ; a period of time abundantly sufficient for its introduction into general use. This would place its origin as a beverage in the sixth century of the Christian era ; and to pursue this inquiry further, in order to elicit the truth from the mass of confused and apparently

contradictory evidence contained in the Chinese works on tea, would require a research which the subject cannot be deemed to merit. We shall therefore conclude that although this plant may have been known to the Chinese so early as the third and fourth century of the Christian era, and occasionally resorted to as a medicine, yet, agreeably to the author of the Cha Pu, its use as a beverage was not known prior to the sixth century ; that it became abundant in the seventh and eighth, and general over the empire in the ninth century."

This interesting and succinct account of the introduction of the use of tea in China, taken from so high an authority, will I hope be a sufficient apology for so lengthy a quotation in the pages of *Notes and Queries*.

Canton.

THEOS. SAMPSON.

Literary Notice.

LITERARY FORGERIES BY KLAPROTH.

Time has not proved favourable to the reputation of the sturdy, clamorous Prussian who arrogated to himself the monopoly of oriental study and assailed with mingled vituperation and ridicule every one of his predecessors or contemporaries who had ventured to profess any degree of knowledge whatever in matters relating to Chinese, Japanese, and Central Asiatic philology. It has long been known that abstractions of the most barefaced description were committed by Klaproth in various European public libraries, for the purpose of completing his own collection of Chinese and Japanese works ; but it is only recently that the death blow to his pretensions as a scholar has been given by the discovery that literary fabrication was, it is almost certain, resorted to by him with equal readiness. The *Proceedings of the Royal Geographical Society*, No. I of Vol. XIII, issued February 10th 1869, gives the tenor of an address by the late lamented Viscount Strangford, delivered on the 9th November last, with reference to the geography of Kashmir and the adjacent mountain region, in the course of which his Lordship not only finally extinguished the pretensions to authenticity of the famous Russian manuscript respecting which so much discussion has taken place among geographers of late years, but proved, almost to demonstration, that this mysterious compilation was in reality the work of none other than Klaproth himself. The following extract from Lord Strangford's address shews the process by which this conclusion was reached :—

"He had already exposed the extraordinary story of the German Baron Ludwig Von — two years ago : a story not only spuri-

ous, but absurdly so, when brought to the test on ground, like Cashmere, fully within our own geographical competence to speak positively. Now meditating upon this, he happened to fall across a note in the 'Quarterly Review,' to the effect that there existed in the archives of our Foreign Office a memorandum in manuscript on Central Asia by the late Julius Klaproth, containing a whole mass of geographical and miscellaneous information. He applied to Lord Stanley for permission to see this manuscript. On examining it, as yet only with special reference to the Baron, he found, bound up with this manuscript, a map which contained Kashmir as its centre, in which the whole scheme of the geography of Kashmir, and the fictitious local nomenclature of Kashmir, were given exactly as they are in the hypothetical Baron's map. Now this proved, of necessity, either that Klaproth had access to the Russian archives, from which the Baron's memorandum was disinterred by Veniukoff in 1861, or else that Klaproth was the actual fabricator of that book himself, and so was himself neither more nor less than the Baron. In the paper introducing the Baron's story, translated and printed in our 'Journal' for 1866, it will be remembered that Veniukoff described his having made another simultaneous discovery—the discovery of a Chinese Itinerary passing through the very same region, more or less, and drawn up with great elaboration, presented to the Russians by the same Klaproth. Now, as far as the names from this came out through the above and the later papers of Veniukoff, they were identical with the names contained in the manuscript of Klaproth. That manuscript, as beheld in the form which the Foreign Office acquired, purported to be the personal narrative and the geographical results of a *Russian* expedition, which was sent into Central Asia as far south as our Indian frontier by the Emperor Paul, about the year 1801 or 1802. So that, in point of fact, the result of the examination was that the geographical matter given by Klaproth to the Russians as Chinese, was given by him to us as the result of an alleged Russian expedition by the Emperor Paul."

In summing up his general conclusion, Viscount Strangford proved conclusively the fictitious character of Klaproth's map and geographical memorandum, existing respectively in the Russian and the British archives. For the latter document he is stated by the author of the article in the *Quarterly Review* which led to the present discovery to have pocketed £1,000 from the British Government.

We are glad to learn that the Rev. E. J. Eitel has in the press a work on Buddhism entitled "An Elementary handbook for the Student of Chinese Buddhism." A prospectus will shortly be issued and from the labour which it is well known Mr Eitel has bestowed upon the subject for some years a most interesting work may be expected.

ERRATA.

Vol. III, p. 65, 2d column, line 3, for inscription read inscriptions; line 6, for that read Thot. P. 67, 2d column, line 7, for When read when. P. 69, 2d column, line 5, for into read unto; line 31, *dele* has; line 36, after that add it. P. 70, 1st column, line 26, for Tang read Jang; 2d column, line 35, for necessities read accessories. P. 71, 1st column, line 10, for Duponscean read Duponceau; line 12, for not read no; last line, *dele* in.

Contributors are requested to write their contributions "legibly" and when practicable on one side of the paper only. Especially is this necessary with Scientific terms. Some recent errata have occurred solely from inattention to this request. We also beg them invariably to head their Replies with a reference in brackets to the No. and page of the Query answered by them.

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TABLE OF CONTENTS.

NOTES:—Notes on Metempsychosis as taught by Chinese Buddhists, 113—Palm Tree, 115—Chinese Medicines, 117—Identification of the Names of Foreign Countries, 118—Chinese Writings, 118—Further Notes on Tiao-chih (N. Sumatra), 119—Chinese Oaths, 120—Invention of Gunpowder, 121.

QUERIES:—Feng-shui; Change of Fashions; Green Haired Tortoise; Village Notables or Headmen; Divorces in China; Breach of Promise of Marriage; The Title 檀那, 122—Street Cries; The Hakkas; Sumatra and the Po-szu; The Euplectella Speciosa; Responsibility of Chinese in cases of Accidental Death; Superstition with regard to Kettles, 123.

REPLIES:—The Legend of the Moon and Chang Noo, 123—Institution of Provincial Offices in China, 124—The Chinese Word Ma-tow; Inquests in China; The Term "Wai-lo;" Chinese Inquests, 127.

NOTICES TO CORRESPONDENTS,..... 128

Notes.

NOTES ON METEMPSYCHOSIS AS TAUGHT BY CHINESE BUDDHISTS.

The dogma of the transmigration of the human soul is very old, and we can but with difficulty trace the history of its origin to its very beginning. Nevertheless I cannot agree with those who give it as their opinion that this dogma had "neither father nor mother nor any genealogy whatever." Far from it. There are indications, faint indeed but still distinct enough to assist us in putting two and two together and coming thus to an explanation of the first origin of this dogma, satisfactory enough, if we consider the number of generations which came and

went since the idea of transmigration first thrilled the heart of living man.

But we need not go so far out of our way as to seek the first origin of this Buddhist doctrine in the teaching of Greek philosophers, as it is done in a Roman Catholic publication entitled *Documenta rectae rationis*,* which makes the bold assertion that the doctrine of transmigration was first conceived by Pythagoras and then by his disciples carried to India where Buddha took it up and developed it further. The oldest among the books of heathen mythology, the Vêda, that Pentateuch of the Hindoos, contains passages in which we apparently have the fountain head of our dogma. It is true the most ancient portions of the Vêdas allude but seldom to a future life, and the few allusions to it which do occasionally occur are in conflict with each other as to the condition in which the soul is conceived to be after death. One passage describes the soul after its separation from the body as an etherial being roaming through the air; another passage suggests a condition similar to that in which the Greeks conceived the "shades" of their dead; whilst other passages again picture the soul clad in a luminous body and leading a life full of mirth and joy in the heaven of Yama, banquetting with him and the gods under the rich foliage of a tree. Contradictory as these quotations are with regard to the details of the soul's condition after death, one idea underlies them all, the idea of immortality; and this conceived as personal immortality.

The before mentioned luminous body of the soul is in the poetical language of the Vêdas sometimes styled the armour of Agni, an expression which requires some explanation. Most of the prayers of the Rigvêda refer to Agni and his splendid manifestation in the lighting, warming, and destroying

* Documenta rectae rationis seu forma instructionis ad usum catechistarum concinnata. Hongkong 1848.

power of fire, when he appears clad in the sacred flame of the sacrificial altar or robed in the dazzling majesty of lightning, as the mediator between the visible and invisible world, the world of light and the world of darkness. Now in connection with this god of light we meet in the Rîgvêda many passages suggesting the idea that, when at the ceremony of cremation the corpse is being consumed, it is the power of Agni, which destroys the material body, but that at the same time Agni clothes man's soul with his armour that is to say with a luminary body. Now this may perhaps be called a second birth, and if so, it may be considered a direct illustration of another passage which occurs in the Rîgvêda, but, standing out quite as a solecism unexplained and unconnected, seems rather mysterious. The passage in question which I retranslate from Langlois' French version runs thus: "enveloped in his mother's womb and subject to several births man is in the power of evil *" I would not think of asserting on the strength of this single passage that the Vêdas teach transmigration of the soul, but this I say—that this passage taken in conjunction with the others mentioned above leads to the conclusion that the most ancient portions of the Vêdas, the hymns of the Rîgvêda, contain ideas which, if not actually implying metempsychosis, taught the Hindoo mind to consider death as but a second birth and thus paved the way for the development which the dogma of metempsychosis soon received by following generations.

When Max. Müller, the first authority on all subjects connected with the Vêdas, says † that "there is in the Vêda no trace of metempsychosis or *that* transmigration of souls from human to animal bodies which is generally supposed to be a distinguishing feature of Indian religion," he apparently admits that *some* kind of transmigration is taught in the Vêda. What he so emphatically denies is only migration through *animal* bodies of which doctrine there is certainly not the slightest trace in the Vêdas.

In many of the later hymns of the Rîgvêda we see already the Hindoo mind drifting more and more away from the ancient landmarks of polytheism or rather Kathenotheism as Max. Müller terms it, towards the boundless ocean of pantheism. They begin to refer to one supreme divinity which they variously define now as the soul of the universe (Avan or Om) then as Creator

(Pradjapati) then as spirit (Purusha) until the Vêdânta-philosophy fixed the name Brahma for it. And let us mark now this Brahma, according to their mythology, the last metamorphosis of Agni the god of fire whom I mentioned above. Of this Brahma it is then affirmed by the Upanishads and by the code of Manu that the whole universe emanated from it by evolution, not by creation. But as everything emanates from Brahma so everything finally returns to it. Brahma is the alpha and omega, it is both the fountain from which the stream of life breaks forth and the ocean into which it hastens to lose itself. Thus the human soul emanates from Brahma, descends to a contact with matter, defiles itself and has therefore to pass through all the gradations of animate nature from the lowest creature to the highest and noblest, before it is purified enough to be fit for a final return into the pure ocean of Brahma. All nature is animate to the Pantheist and the circle of transmigration is therefore of immense width. The soul may after the dissolution of the body ascend to the moon to be clothed in a watery form and returning pass successively through ether, air, vapour, mist, and cloud, into rain, and thus find its way into a vegetating plant and thence through the medium of nourishment into an animal embryo § Only those who have succeeded in destroying all selfish thoughts and feelings by means of mental abstraction, the saints only, will rest after death by being freed from all distinctions of form or name; they will be dissolved into Brahma with which they commingle and in which they lose themselves like a river in the ocean. Those however who during their life time indulged in selfishness, lust, and passions will be subject to innumerable births according to their merits or demerits. Every one will be reborn in accordance with the general tendency of his inner life; those who were moved by noble passions will be reborn as men of a high caste, to those who were inflamed by passions of a lower order will be allotted a lower caste in their next birth; whilst those who degraded their souls by beastly desires will be reborn as beasts, say as rats or pigs or tigers. Their souls may even descend to a still lower circle of transmigration, and, in the way above mentioned, be finally reborn as plants whence they will have to work themselves up again by innumerable births through the class of beasts and the various castes of human society, until they at last reach the goal of Brahma by continued self-purification.

* Obry du Nirvâna Indien. Paris 1856.—Langlois I, 387, quoted in C Koeppen die Religion des Buddha, Berlin 1857.

† M. Müller, chips from a German workshop I, 5.

§ Transact. R. A. S. II, 25, Colebrook on the philosophy of the Hindoos.

Such are the main outlines of this grand popular system. It starts with the idea handed down, as we have seen, from primitive antiquity by the Vêda, that the soul is absolutely indestructible and immortal. It proceeds then to work out the general principle, that every soul must be materially what it is spiritually, that is to say, it must be clothed in a body the nature of which corresponds to the natural bent of the mind, a beastly man must become a beast, a godly man must be united with God. Dividing the empire of nature according to the different casts of Hindoo society it lays down the rule that the soul as it gradually purifies itself from contact with matter may have to pass through some or all of the different classes of nature through the bodies of plants, beasts, and men, until it is finally united with the deity. For only in absolute union and commingling with the deity can be found peace and happiness.

(To be continued.)

E. J. EITEL.

Canton, August, 1869.

PALM TREES.

In seeking for a full reply to Enquirer's query respecting the sago-palm, page 75 of this volume, I have been led into an investigation of the general subject of the Palm trees of Southern China, and deem it better to give the results in a general note, rather than in a specific reply to the particular query referred to.

We are all familiar with the typical Palm tree as a lofty branchless tree with a straight trunk and a profusion of foliage at its summit. As a class of the Vegetable Kingdom perhaps none contains trees so celebrated for their grand appearance, nor for the general purposes of utility to which they are applied in the countries where they flourish; what iron is to us, and what bamboo is to the Chinese, Palm trees are to the natives of those countries, with the addition that either in the fruit, the pith, or the leaves is found a valuable supply of food; indeed there is scarcely an article necessary to the comfort of mankind, that is not afforded by Palm trees.

Although the popular acquaintance with typical Palm trees as a class is so universal, yet they are in fact amongst the least known of vegetable products from a botanical point of view. Notwithstanding their luxurious and profuse growth in places suited to their development, they are very particular in their choice of locality, and very restricted in their distribution as regards latitude, proximity to the sea, and

altitude above the sea level. There are several features in them likewise which cause them to be neglected by amateur botanists, and indeed render them worthy of a special study by botanists of higher pretensions; they are too bulky to form neat herbarium specimens; their lofty branchless stems render their organs of fructification difficult of access, and yet their general resemblance of habit, amongst species or even genera of the most distant affinity, render a critical examination of those organs necessary for determination.

To these difficulties always in the way of a good and easily acquired knowledge of Palm trees, must be added some of a more local nature. Very few Palm trees are to be seen near Canton itself, and the Chinese of that city are manifestly very ignorant about them; and when a purely amateur botanist, with but limited time at his disposal for the gratification of his favourite pursuit, avails of the really rich botanical harvest afforded by the interior of the Province, he finds so much employment in more easily accessible objects, that the Palm tree difficulties rise before him in a form which the heat and already rich harvest of the day easily induce him to view as unsurmountable. It is sometimes asked "why not employ a village boy to climb a tree?" but no naturalist can have attempted to collect in Kwangtung without experiencing the fact that this is more easily suggested than carried into effect; the suppositious boy, or rather the men by whom he would in a rural spot be surrounded, assembled to gaze at the stranger of such uncouth appearance, would want to know the reason why, and would honestly assert that the things after all were of no use; the reason why would be impossible to explain, and an attempt to overcome the last objection would be met by a suspicion that the foreigner was mad, or that if they were of use to him so they might be of use to them, and they would prefer not to assist him in carrying them off. In my own experience I find that if the curiosity of a Chinese crowd becomes troublesome while I am gathering specimens of a plant to which they attribute medicinal properties, it is sometimes better not to disturb their conviction that I am a herb doctor; in other cases I sometimes appeal to the Chinese sense of beauty, and if the crowd be persuaded that I am gathering plants really because they are pretty, I rise in their estimation as a man of refined taste; but this expedient is sometimes attended by manifestations of a suspicion that the prettiness of the plant does not constitute its sole value in my eyes.

The considerations which I have thus endeavoured to set forth will no doubt have prepared the reader for an avowal that my knowledge of Palm trees is inadequate to the production of an exhaustive note on the subject; such indeed is the fact; but my previous notes on Chinese trees have been so courteously responded to by supplementary information and corrections on the part of other correspondents, that I feel emboldened to offer my note on the Palm trees of South China in its present imperfect form; when the region of Palm trees, along the Southern borders of Kwang-sai and Yunnan shall have been opened to the explorations of the naturalist, much more will doubtless be learned on the subject; in the meantime I trust to the same kind consideration which has induced the gratifying notices of my previous endeavours to elucidate Chinese botany, in the pages of *Notes and Queries*.

THE TSUNG-LÜ 樓欄 OR FAN PALM.

Reference is first made to this Palm, because the name *Tsung* has become to some extent a sort of generic term, in popular language at least, for Palms in general, except when specially indicated by some conspicuous character, such for instance as the fruits of the Cocoa-nut tree. There are undoubtedly two species of *Tsung* cultivated in the Province of Kwangtung, which some Chinese authors class as distinct species, and others as different forms of the same tree; the two are readily distinguishable to the unpractised eye as the coarse and the fine leaved Fan-palm; the former is the *Livistonia Chinensis* R. Br., and the latter is commonly, though whether correctly or not I am not prepared to say, said to be the *Chamaerops excelsa* Thbg.

The Chinese name *Tsung-lü* 樓欄, the former character being commonly written 棕, is derived from 駿鬣 *tsung-lü* — horse-hair, in allusion to the horse-hair like fibres which encircle its stem at the bases of the leaves. Another name by which the *Tsung* is referred to in Chinese books is 拼欄, and the fine leaved species when distinguished from the coarse, is termed 蒲葵 *t'ü-kw'ei*, the latter character giving its name to the fans 葵扇 into which its leaves are made.

The *Tsung* is thus described by Chinese botanical writers: "The young leaves grow upwards to the height of two or three feet, and then unfold themselves into the form of a carriage-wheel of similar diameter; they all grow from the summit of the stem, spread out from thence in every direction

and do not fall in the winter; the trunk of a large full grown tree is twenty or thirty feet in height, is about the same thickness throughout, perfectly straight, without branches, and marked with rings at the places where leaves have fallen off; the leaf-stalks are three-cornered, and have thorns on the angles; the base of the leaf stalk is enveloped by a fibrous integument, the fibres of which cross each other in different directions, as though they were woven; in the 3rd moon, from amidst the leaves at the top of the trunk, there issue several yellow bunches formed of young flower buds, in appearance like fish roe; they gradually expand and form a large panicle of light yellow flowers, which produce an abundance of fruits; the fruit is about the size of a bean, at first of a yellow color, but when ripe black and very hard."

Descriptions similar to the above are given of the *Pü-kw'ei*, but always with the qualification that the leaves are of a finer texture.

Economically the *Tsung* Palms are applied to various purposes, but to a very trifling extent as compared with the uses for which Palm trees are serviceable in more southern countries. Everybody knows the leaf fan of Canton; it is made from the leaves of the finer species of *Tsung*, and forms an important branch of trade; it is said to have been first introduced into use among the *élite* of the northern provinces, during the Tsin dynasty (A.D. 265—419) when the "barbarian people" of the south are stated to have attached great value to the products of the *Tsung* tree; the wind from these fans was supposed to be peculiarly agreeable; and it appears that at that time these leaves came into special repute, for it is stated that hats were made from them, which were worn by men of all classes and superseded the turbans formerly in use. In the manufacture of certain kinds of hats they are still employed in Canton. According to the *Kwang Tung Sin Yu*, in the preparation of leaves for fans, the finest are selected, are then soaked in water for a fortnight and then redried by fire heat, this process gives them a smooth polish; they are then bordered with silk or rattan fibres and fastened at the junction with the stalk by brass pegs driven through plates of shell; just indeed as we find them at the present day. Amongst other uses to which the leaves are applied are the manufacture of mats to sleep on, the construction of the roofs of the "mat-sheds," with which we are all familiar in South China, and the manufacture of those "rain-cloaks" which give to Chinese seamen so grotesque an appearance, and which afford a favorite foreground to the foreign

artist who delights in depicting the Chinese in as ridiculous an aspect as possible; and yet these peculiar looking cloaks afford to those who use them a cheap and effectual protection from the rain. The mat-sheds referred to above, distant readers may like to be informed, consist of a frame work of bamboos, crossing each other at right angles, and lashed together with strips of rattan; the sides of the erection are perpendicular, and the roof made with a considerable slope; beginning at the bottom and working upwards, strings of ten or more of these fan-leaves already fastened together to a strip of bamboo, are laid on the frame-work, each overlapping the one below, and fastened to the frame-work by strips of rattan; in this way a house of any size, pliable but strong and perfectly rain proof, may be made; one large enough to seat five thousand people, would cost about four hundred dollars, and if not damaged by an unusually heavy gale remain intact for a year or more.

The fibres which form a thick net-work around the stems of some Palm trees below and around the bases of the leaf stalks, and which are the remains of previous leaf sheaths, are applied by the Chinese to many purposes. But here arises a confusion of terms which renders hopeless the acquisition of exact knowledge except by personal observation; and as the cultivation of the Fan Palm, except as an ornamental tree, is confined in this province to the district of Sin Hwei 新會, a place which I have never had an opportunity of visiting, my observations have necessarily been limited. Here the book and the spoken dialect come into conflict, and while in the former there is no doubt that the name "*Tsung*" refers to the Fan Palm, that tree is popularly known solely by the name "*Kw'ci*" 葵, while "*Tsung*" has been transferred to other palms (notably to a species of *Caryota* hereinafter referred to) and to their economic fibrous products. I have however carefully compared the Palm fibres of the manufacturers with those on living trees of various Palms, and come to the conclusion that the greater portion of it at least is not produced by the tree now under notice; on the contrary I am pretty well satisfied that it is chiefly produced by the *Caryota*, and that the word "*Tsung*" in the local terms "*Tsung* fibres" is to be taken in its local sense as applicable to some Palm other than the *Tsung* of Chinese writers. Nevertheless authors state that the fibres which surround the bases of the leaf-stalks of the Fan Palm are separated from each other, made into ropes which do

not receive injury by many years' immersion in water and are woven into various articles of domestic use, clothing, hats, chair-bottoms, cushions, mats, &c.; whether this is now done, the confusion of terms renders it difficult to ascertain.

As an article of food the clusters of young flower buds are stated to be used, especially by Buddhist priests, in the province of Szechuen 四川, though never in Kwangtung; they are compared to fish roe, and "must be gathered during the first or second moon, or they become too old, and unfit to be eaten; gathering them does no harm to the tree, and the best way of preparing them is to boil them in the same way as bamboo sprouts; cooked in syrup or preserved in spirits, they will keep for a long time." These clusters of young flower buds are called *Tsung* fish 櫻魚 or *Tsung* sprouts 櫻筍.

Geographically the *Tsung* tree is said to be confined to the southern provinces, while at one time it was introduced into the neighbourhood of Nanking, but ceased to flourish there.

It is necessary, say Chinese authors, to cut off the fibrous integument two or three times a year, otherwise the tree will never grow any height; at the same time it must not be cut off too frequently, or the tree will be injured; when five years old the fibres and the lower leaves should be cut off for the first time, once a year till the tree is eight years old, and after that two or three times a year.

(To be continued.)

Canton.

THEOS. SAMPSON.

CHINESE MEDICINES.

The medical practice of China, at the present date, finds its exact parallel in that of Europe, some one or two centuries ago. The shrewdness of Chinese observers has guided them to a few of those happy anticipations which art has often made in the marches which she has stolen upon science, from the force of fostering necessity.

Under the name of *Chun-pi* (肫皮) the *Pén T'sao* describes the method of preparing the "dried membrane" lining the gizzard of the fowl. It presents a wrinkled, or plicated appearance, is yellow, or brown in colour, brittle in texture, and usually has portions of grain, eaten by the fowl during life, still adherent.

It is recommended in disorders of the stomach, bowels, urinary organs, and in infantile remittent fever.

At first thought one is disposed to think that here we have one of those nasty

doses, which the Chinese love to concoct out of "every creeping thing that creepeth upon the earth." In the *Pharmacopœia*, published by the Royal College of Physicians of London, in 1721, there appears an article described as "*Pellicula stomachi galliæ interiores*." This is of course nothing more than the Chinese preparation just described. It was ejected from the new edition of the London *Pharmacopœia*, published in 1746. It was the last remnant of a host of unpleasant remedies, such as the coagulum taken from the stomach of the leveret or the lamb, "*stercus bovinum, humanum, pavonis*," &c., &c., which distinguished, or disgraced, the *Pharmacopœias* of the 17th and 18th centuries.

All these remedies were supposed to act as solvents or digestive agents.

They were in fact anticipations of the discovery of Pepsine, that peculiar principle which is now extracted from the lining of the stomachs of calves, sheep and pigs. The experiments of Spallanzani pointed out the power of the gastric juice, and whilst Italians were experimenting with crows, the Chinese turned the "inevitable" fowl to account, by drying the membrane which secretes, and therefore contains, the pepsine, of which our French neighbours make so much use.

The Chinese are now lying, comfortably enough, in the pit of ignorance out of which, not many scores of years ago, we were fortunately dug by the founders of our inductive philosophy.

We may hope that some Chinese Bacon may be produced, whose philosophy shall procure for them better physic and food for body and mind.

F. PORTER SMITH.

Hankow, July 27, 1869.

IDENTIFICATION OF THE NAMES OF FOREIGN COUNTRIES, MENTIONED IN CHINESE WRITINGS.

Nothing can be more unsatisfactory than the present method of guessing at the identity of countries named in Chinese writings, with places familiar to European geographers, on the mere resemblance of sound.

Setting aside the great changes which have taken place from time to time in Chinese spelling, as well as dialectic variations, we cannot hope for anything like confirmation from such an uncertain source as this.

Rémusat and others have followed this plan to a very great extent, and we think with very unsatisfactory results. The Chinese have never, perhaps, risen to the dignity of geographers. They are skilful in all the pettinesses of a loose topography,

combined with the annalizing of the troubles of the periods.

Just as they have exhausted their wits upon a praiseworthy minute description of the external surface of the human body, but have lacked courage to explore its interior structure, so have they been content for the most part to dwell in safety and ignorance upon the outskirts of the hemispheres. The libel recently uttered by Prof. Neumann against the Chinese in the matter of the early discovery of America, calls for prosecution and punishment.

A plan which, for want of leisure, has only been partially put into practice for determining foreign countries alluded to in Chinese books, is of the following nature.

Having written out a list of such names, the volumes of the *Pen T'sao Kang Mu*, and the *Kwang K'ün Fang P'u*, or any other such works on Natural History, should be systematically searched and the products assigned to each country written under its proper name. The staple productions of a country are less likely to change than any other things connected with it. Political changes, and natural phenomena on a grand scale, may bring about such results, and the fickle alterations of commercial routes and national tastes may produce much change in the character and course of such supplies. It remains, however, as a fact that the indigenous products of a country must continue to indicate the identity of the same, if correctly reported. Upon this point experience enables us to speak with unexpected favour of the reliability of the accounts given of plants, &c., in the *Pen T'sao*. When we bear in mind the varied nature of all those innumerable articles of "tribute," which were brought by distinct embassies from all parts of the Far East, we are not surprised that the accurately kept records of these offerings, would afford to all official writers most reliable sources of information upon these points. Manufactured articles and other saleable commodities were also allowed to be brought by members of these embassies. These were admitted duty free, or were otherwise introduced under more favourable circumstances than ordinary articles of commerce, as a stimulant to the enterprise and ingenuity of these merchant adventurers. In the "Collected statutes of the Manchu dynasty," the *Ling Hai Yü T'ü*, and other works, very minute details of the products and curios, which then constituted the only "imports" of China, may be found, to assist in such identifications.

Some confusion has been caused by the use of the same combination of characters for two or more places. In some cases this

arises from the name having been given to nomadic tribes, whose subsequent settlements in various countries have been named after their original stock. An instance of this we have in the case of the Tajiks. Whilst upon this point it may be worth while to add that there is little doubt in my mind that *Ta-shih Kwoh* is a name of Arabia, whilst *Po Sa* is the name of Persia. With further reference to Mr Phillips's interesting replies to my queries, I may say that I am led to believe that *San-fuh-tai* is a name of Sumatra, or that more northern part of it now held by the Acheenese. The description of the people, their dwellings, and the frequent resort of ships of all nations to this the *Ultima Thule* of Chinese voyagers in ancient times, abundantly confirm this. *Fuh-lin-kwoh*, I think, points to the Byzantine empire, as ruling over Asia Minor &c., and having its capital in Constantinople. The characters 拂林, have varied in pronunciation from *pih* to *puh* or *fuh*. *Puh-lin*, as remarked by Pauthier, is not far removed from *polin*, the accusative form of *palis*, the more manageable half, to the Chinese, of the name of the city of Constantine.

Another means of determining the identity of Chinese names of foreign countries, is afforded in the Sanscrit, Arabic and other Babel terms, which are given as synonyms of substances, in the *Pen T'sao* and other works. In the mention of this I have been anticipated by the remark of Mr W. F. Meyers, in his article in No. 6 of this journal, on the *U-tam-pa* flower. I cannot speak of any success in this research, which calls for peculiar linguistic accomplishments. Judging from some of the Arabic transferences into Chinese spelling, more assistance may be hoped from this quarter, than the clumsiness of the Chinese in such matters may have led us to expect.

F. PORTER SMITH.

Hankow, July 27, 1869.

FURTHER NOTES ON TIAO-CHIH (N. SUMATRA).

Having I think sufficiently proved in my former notes upon Sumatra that T'iao-chih 條支 was situated in that Island and not upon the borders of the Caspian Sea, a few further particulars concerning it may not prove uninteresting.

The *Po wub chih* 博物志 speaks of it as follows:

"The kingdom of T'iao chih is situated upon the Western Sea. Lions and large birds are to be found in it." The Kwang chih 廣志 of Ko e kung 郭義恭

states:—"the neck, body, breast and feet of these birds resemble those of a camel, its height is from 8 to 9 feet, its wings are 10 or more feet long; its food is barley; and its eggs are as large as jars." This is the ostrich of the present day.

In the reign of Yuan-ti of the Han dynasty there was a bird as large as a pony brought to China from that country and people called it Yuan Keu 爰居.

Another account of T'iao-chih is to be met with in the Kin ting t'sien luh 欽定錢錄 where a rude drawing of the coinage of the country is to be found, a facsimile of which is given below.



The *Gan seih chang lao ch'uan* 安息長老傳 of the former Han, states that "the waters are weak at Tiao-chih, but the country of the *Se wang moo* 西王母 is not seen from there; one going by water from thence in a westerly direction for a 100 days will arrive near the place, where the sun rises (sets)."

The *T'ai Ping huan-yu-chi* 太平寰宇記 mentions that the money current in this country has on it a figure of a man on the obverse and a man on horseback on the reverse. The kingdom of Tiao-chih, says the *Nien-yi-shih-yo-pien* 甘一史約編, is built on a hill, and is 40 li in circumference; it is situated on the Western sea and has water on three sides of it; the only exit by land being on the N. W. There are Lions, Rhinoceroses, large Bullocks, Peacocks, and monster Birds which have eggs as large as jars.

This is all I can learn about Tiao-chih from the books to which I have access.

In connection with this early navigation to the West, I find the following in the *Po-wu-chih* 博物志 regarding one Chang-kien 張騫 of the Han Dynasty:—

■ "Chang Kien 張騫 an Envoy of the Han Dynasty crossed the Western sea and reached Ta-tsin 大秦."

We have here a record of the sea route to Western Asia being known and used by the Chinese about 140 years before our era.

Amoy.

GEO. PHILLIPS.

CHINESE OATHS.

So much has of late been said and written in the public journals upon Chinese evidence, and the defects of the present system of "putting Chinese on oath," that no apology is necessary for transferring to the Columns of *Notes and Queries* the description of the ceremony of swearing in members of the secret Associations in the Straits Settlements, as given in the recent "Report of the Penang Riots."

The Commissioners state that the Members of the Ghee Hin Society are bound by an oath, which is rendered more binding, in their estimation, by the ceremony of drinking one another's blood. The blood is extracted from their forefingers, and mixed with spirits and water, in a bowl, from which all the new members drink. From the evidence of a native planter [P. 23] it would further appear that the ceremonies in question came from China, and have been in force for about 200 years. By the Rules and Regulations every member must obey the orders of the Chiefs of the Society.

The following quotation extracted from page 47 [evidence of Shamoo] gives the most detailed account of the mysteries in question—

"At 11 o'clock we were taken into the Kongsee House two by two, passing through four doors successively, after certain questions were asked and answered at each door. Two guards were stationed at each door. At the first, and at the other three doors we were asked ;

Q. "Where do you come from ?

A. "From the East.

Q. "For what do you come here ?

A. "We come to meet our brethren.

Q. "If the brethren eat rice, mixed with sand, will you also eat of it ?

A. "Yes, we will.

(The Doorkeepers then showed a broad-bladed sword and asked,)

Q. "Do you know what this is ?

A. "A knife. (*pisau*.)

Q. "What can this knife do ?

A. "With it we can fight our enemies or rivals.

Q. "Is this knife stronger than your neck ?

A. "My neck is stronger.

We were told what answers to make.

After this we were allowed to enter. The Secretary was standing on a table, and a man was standing on the ground, in front of him, beside a tub of water.

The Secretary told the man to prick my finger, the third finger of the left hand, which he did with a needle, and the blood that trickled from it was allowed to drop into the tub of water.

After this I was made to pass under another and higher table, behind the one on which the Secretary stood, and upon which there was a Joss ; here a man gave me three cents.

On receiving the three cents, I was told to go to a small charcoal fire at the back, and step over it, the left foot first.

Near by there were three square blocks of granite on which I was made to a step with the left and right foot alternately.

After passing these blocks, I came to a man who kept a kind of shop. To him I gave the three cents that had been given me and got in return some cigarettes, Sirih leaves, and sweetmeats.

Passed this, we waited until all the new members had come up, when we were all led round in front of the table with the Joss on it.

Here we all knelt, rose again, and, from the tub, each drank a little of the water, in which had been mixed the blood dropped from the fingers of the new members.

As we drank, we went to the back room, and when all were collected, we again returned to the Joss table, where the Secretary was standing, dressed like a Chinese priest, and where we all knelt.

Whilst we were kneeling, the Secretary read, in Chinese, from numerous folds of red paper, for at least two hours. I did not understand what he said.

I was told that this ceremony was the administration of the Oath.

Having finished reading, a fowl's head was cut off, and the Secretary burned the papers he had read.

When the fowl's head was cut off, I was told that whenever I was called by the Society, I was to come immediately. When called on to subscribe, I was to do so. When there was any Funeral, I was to attend if called. If called to a marriage, I was to go. If called at any time assistance was required, or to go and fight, I must go at once ; and that if I did not obey these Rules, I would meet with the fate of the decapitated fowl then before me.

It was then about 6 a.m., all was over, and we went home.

Two months after, I received a receipt for my entrance fee ; and a "Poonchee." (Ticket of membership.)

[Thus far the evidence as published. It certainly goes to shew that the decapitation of a fowl and the drinking one another's blood were at one time recognized cere-

monies in China when a binding oath was to be sworn.]

I subjoin from the appendix translations of the words used at the various ceremonies noticed above :—

At the ceremony of "Killing the cock," the following is recited.

The unfaithful and unrighteous are the country's destruction.

They are smart in revealing secrets,

Seize them and cut off their heads to appease our anger,

For a cock is a cock, it cannot become another creature.

Another.

On its head it has a comb like a red bonnet, and its tail is like a lance ;

Its whole body is of embroidered silk as a dress and garment,

The brethren who swore fraternity cut off your head.

If there are traitors amongst them, they shall perish like this cock.

At the ceremony of "Pricking the finger and letting out blood" the following is recited.

[A silver needle is held in the hand ;]

For the sake of Heng we prick ourselves in the finger, the same throughout the four seas.

If there are traitors there, blood will not appear,

The faithful and loyal, will let out a drop of blood of the bright red color.

Another.

We squeezed out the blood and unanimously worshipped the five men,

Who, at that time, pledged themselves under the peach trees,

From the beginning to the present time, what we have sworn to, we will never change,

But we will be more cordial than those born from the same womb, and of one flesh and bone.

At the ceremony of "Drinking of the bloody wine" the following is recited.

[Each drinks a cup of the bloody wine.]

In the flowery pavilion we worshipped the five dragons,

We let out blood and swore fraternity together,

The five lakes and four seas are all alike.

This night we have sworn together, to be united and form a union of a thousand *le*.

All who have been collected together under heaven, are the followers of Hong.

We took a golden needle, drew out blood and swore an oath together.

Let the blood-letting covenant be stored up in our heart, till our hairs turn white."

From this it would appear a form analogous to our "oath" is observed by Chi-

nese, at all events by those connected with Secret Societies. But it is observable that the general tenor of the evidence describes the fear of vengeance on the part of other members of the Society as the chief protection against individual treachery.

D.

INVENTION OF GUNPOWDER.

The following article appeared in the *Athenæum* of December, 1868 * from the pen of Captain H. Brackenbury, R.A. As likely to provoke discussion in the pages of *Notes and Queries* it may be worth insertion :—

X. Y. Z.

In the *Athenæum* of the 28th ult., Mr. Henry Kingsley asks my "opinion as to the date of the invention of gunpowder in China." As I have no knowledge of Oriental languages, and no sources of information other than those open to the public, my opinion is only formed from European writings, of which I have collated such as I could find bearing on the subject ; and I incline to the belief that "gunpowder," in its true sense, was not invented in China at all.

Of these certainly the most important is Pere Gaubil. He says that when Ogdai-Khan besieged Lo-yang, the Chinese defenders made use of *pao* to hurl stones against him, and the structures of wood, straw and horse-dung with which the breaches made by Mongolian assaults were repaired, were set on fire by the *ho-pao* or fire-tubes of the besiegers, the original breaches having been produced by the use of a number of these tubes, each made of laths of bamboo ; and it is said that the noise of the explosion of the substance used in these tubes was heard 100 *ley*, or thirty miles. The *Encyclopædia Britannica* thinks this description "leaves no doubt of these bamboo staves, hooped together, being the first attempt in China at the use of cannon." I confess I am more sceptical, and do not see in this the use of gunpowder as a propelling agent. To begin with, the story smacks too much of the marvellous. If the explosion of the substance in the bamboo tubes was heard one mile, much more thirty, it must infallibly have burst the tube ; and I think one experiment of that nature would have been enough even for the Tartar followers of the brave son of Gengis-Khan. The fact that *pao* now signifies *guns* goes, I think, for nothing ; because exactly as we English took the word *gonnes*, which had existed long before gunpowder

* It was copied in a recent number of the *S. C. and C. Gazette*.—Ed.

came among us, and by degrees—only by degrees—applied it exclusively to cannon, so that word *pao* probably signified other warlike machines, and was applied later to guns.

One may feel almost certain that fire would be used in warlike operations where wooden defences had to be destroyed, and that saltpetre would in that country be a part of the mixture employed; but that the Chinese found out how to combine it with sulphur and charcoal so as to make gunpowder, seems to me very improbable. If once such a great power as gunpowder had been introduced, it would never have been lost sight of among such a people. Yet, as Mr Kingsley says, Marco Polo is silent on the subject; and is it likely that this narrator of battles and sieges would have passed over unnoticed this wonderful gunpowder, as yet unknown in Europe, had it existed in the land of his travels? Can any negative evidence be stronger? And there is positive evidence as well. In the beginning of the seventeenth century, the Chinese gladly accepted three pieces of cannon, with the men to work them, from the Portuguese of Macao (the story may be read in Du Halde's History); and, later, they learned how to cast cannon from the Jesuits, Adam Scheel and Verbiest. Pere Mailla's 'Annals of the Empire,' translated from the Chinese, give no accounts of the early use of gunpowder; and when the evidence is weighed on both sides, the balance appears to me to be strongly in favour of Gibbon's opinion, that gunpowder was introduced by the Portuguese.

Queries.

FENG-SHUI.—Does any one know on what principle Feng-shui acts? I have frequently seen graves with a few stones heaped up here, and a piece of rock knocked out there, all, evidently, in deference to Feng-shui, but in what possible way it could affect it, is difficult for the most imaginative mind to conceive. If it takes offence at Telegraph posts how can it look complacently on Mandarin poles? If it were consistent, its likes and dislikes have lately been so often brought forward, that by inference it would now be possible to guess tolerably accurately what would and would not give offence, but it seems so coquettish that I must appeal to the initiated to unravel the mystery.

SCOTTIC.

CHANGE OF FASHIONS.—Do fashions in dress change in China? I ask this more particularly with regard to ladies' garments.

THE RAC.

GREEN HAired TORTOISE.—A fine specimen of the Luh Maou Kwei 綠毛龜, or hairy tortoise, was lately offered for sale here, and the question has arisen, is the creature really covered with hair, or with a weed peculiar to the waters in which it is met with? Specimens have reached home from this, but I have never heard what decision European naturalists have arrived at. Can any of your readers enlighten me?

From the Pun tsaou, one learns that the tortoise referred to is found in the district of Nan-hai in Kwang-tung, and Tae Chow in Hupeh. The true specimen is only as large as 5 copper cash, and is said to thrive well in confinement if supplied with fish and shrimps.

Extraordinary specimens are often forwarded to the Emperor, and mention is made of one presented by a priest to "Heuen Tsung" of the Tang dynasty, which was only one inch in length, and which was found to possess a charm over the poison of snakes and serpents.

Hankow, August 1st.

H. E. H.

VILLAGE NOTABLES OR HEADMEN.—Mr Alabaster in his obliging reply to my query on fairs in China makes mention of village notables—will he or any other correspondent kindly give me some information as to the extent of their authority, the claim they have to their position, and on any other matter connected with a class of men who, though not seemingly recognized as officials, appear to have more influence in their own sphere than the regular agents of the Government?

Swatow.

BANNER.

DIVORCES IN CHINA.—Are these obtainable among the Chinese, and if so does the injured party receive any compensation from the injurer?

Canton.

MARRIED MAN.

BREACH OF PROMISE OF MARRIAGE.—Can a jilt be sued for such, and are damages awarded, as is usually the case with us, only when the lady is plaintiff?

Canton.

LOVER.

THE TITLE 檀那.—Can any of your readers give me an explanation of the term or rather title of 檀那 applied or given to the Patrons or Founders of Buddhist Monasteries? It is supposed to be of Indian origin and merely the phonetic representation of some Indian word, but the only word like it I can find, Thannadar, can scarcely be the right one.

C. A.

STREET CRIES.—Will any one capable of so doing oblige me by describing the various instruments used by street dealers, barbers, knife grinders, &c., to denote the character of their goods, or their profession, such as the small drum of the thread seller, &c.?

Swatow.

BANNER.

THE HAKKAS.—An eager enquirer shall feel himself very grateful to learn reliable information from the gentle readers of *Notes and Queries*, respecting Hakkas' tradition, whence and how this nation originated and what language is spoken by them? Singapore.

P. SYN FAT.

[Our correspondent (whose English will bear revision) had better consult the first and second volumes of this publication, which contain a series of able articles on the Hakka people.—Ed.]

SUMATRA AND THE PO-SU. (Vol. 3, p. p. 90 and 106).—Will Mr Geo. Phillips kindly state whether his Note under the above heading is intended as a serious contribution, or merely as a good-humoured skit at the *reductions ad absurdum* which are occasionally worked out by writers who indulge in geographical parallels à la Captain Fluellen? If intended in the latter sense, it must be admitted to be excellently done; but if seriously meant, a few lines of confutation might prove a comfort to the injured shade of

SZE-MA TS'EN.

THE EUPLECTELLA SPECIOSA.—Having read in the China Magazine that the *Euplectella Speciosa* is the work of a [kind of] beetle, I should feel much obliged if some coleopterist would kindly give me any information relative to this extraordinary insect.

HYDRADEPHAGA.

RESPONSIBILITY OF CHINESE IN CASES OF ACCIDENTAL DEATH.—I should be glad to know what is the real foundation for the commonly-received belief that Chinese householders are liable to get into trouble with their own authorities if a dead body or dying person be found near their dwelling. If such is really the state of the case, is it in consequence of any legal enactment or merely owing to oppressive conduct on the part of the mandarins?

A. LAWYER.

SUPERSTITION WITH REGARD TO KETTLES.—I have observed that the Chinese object to the spout of the kettle being turned outwards—with us, the case is the other way, and the reason is to avoid the smoke getting in—what can the Chinese reason be? Swatow.

MERMAID.

Replies.

THE LEGEND OF THE MOON AND CHANG NOO.—(Vol. III, p. 25). Not being in possession of the *Lu She Ch'un Ts'in* I cannot pretend to give a decisive reply to "Inquirer's" question respecting the supposed office 常儀 Ch'ang I, or to pass an opinion on the hypothesis put forward in the quotation from that ancient work, forming the basis of the query on this subject; but a few words with respect to the legend referred to and the authorities on which it rests may nevertheless be ventured upon.

"Inquirer" founds his query upon a passage from the work entitled *Tan Yuan Tsung hui*, by Yang Shên, which is largely quoted from in the *Kik Che King Yuan Cyclopaedia*. He seems to have slightly misapprehended the meaning of one portion of the passage, however, and the following rendering is suggested: "The legend of Ch'ang-ngo in the moon first occurs in Hwai-nan Tze (B. C. 100) and in the Lîng Hien of Chang Heng, (A. D. 120). In reality, this is an error, arising from the fact that a [certain] Ch'ang I 常儀 was an astrological observer of the moon. Of old, He and Ho observed the sun, and Ch'ang I the moon. These were the titles of functionaries, and occur in the *Lu She Ch'un Ts'u*. In later times the name became corrupted into Ch'ang-ngo, from the similarity in sound between I and Ngo."

Whatever may have been the office of Ch'ang I mentioned in the 2nd century B. C. by the authors of the *Lu She Ch'un Ts'u* it seems certain that later writers know nothing of the title, but there is at present a 掌儀司 Ch'ang I Sze in charge of a portion of the Imperial sacrificial rites, and a bare possibility of confusion between the two characters may be suggested. A more interesting topic of inquiry is the legend itself and its various developments, which opens up the vista of mythology in the actual process of growth. No one can compare the Chinese legend with the popular European belief in the "Man in the Moon," as sketched, for instance, Mr Baring-Gould's "Curious Myths of the Middle Ages" (First Series, p. 179) without feeling convinced of the certainty that the Chinese superstition and the English nursery tale are both derived from kindred parentage, and are linked in this relationship by numerous subsidiary ties. The idea, says Mr Gould, of placing "animals in the two great luminaries of heaven is very ancient and . . . a relic of a promiscuous superstition of the Aryan race." A tree, an old man, and a hare are, as Mr Gould shews in various passages, the

inhabitants assigned to the moon in Indian fable; whilst the curious notion that the human recluse condemned to an abode in the lunar regions owes his transportation thither to an act of theft or of scrlige is a well-known concomitant of the story in all lands. In all the range of Chinese mythology there is, perhaps, no stronger instance of identity with the traditions that have taken root in Europe than in the case of the legends relating the moon; and, luckily, it is not difficult to trace the origin of the Chinese belief in this particular instance. The celebrated Liu Ngan, author (in part, at least) of the writings known as *Hwainan Tze*, is well-known to have been the patron of travelled philosophers, under whose guidance he studied and pursued the cabalistic practices which eventually betrayed him to his death; and the famous astronomer Chang Hêng was avowedly a disciple of Indian teachers. That the writings derived from two such hands are found giving currency to an Indian fable is, therefore, not surprising; and there seems to be ground for suspicion that the name *Ch'ang-ngo* (or, as the dictionaries assert, more properly *Heng-ngo*) appearing in their treatises may be the corrupt representation of some Hindoo sound, rather than connected, as the writer quoted above suggests, with the doubtful title of an office obscurely mentioned in times long anterior to the dates at which they wrote. The statement given by Chang Hêng is to the effect that "How I 后羿—the fabled inventor of arrows in the days of Yao and Shun—obtained the drug of immortality from Si Wang Mu (the fairy "Royal Mother" of the West); and Ch'ang-ngo, (his wife) having stolen it, fled to the moon, and became the frog—*chan-chu*—which is seen there." The later faberlists have adhered to this story and amplified its details, as for instance in the *Kwang Ki* a pleasing story of a subsequent reunion between How I and his wife is told; but in general the myth has been handed down unaltered, and the lady Ch'ang-ngo is still pointed out among the shadows in the surface of the moon. In its etymological bearings, the legend is well worthy of further investigation.

W. F. M.

INSTITUTION OF PROVINCIAL OFFICES IN CHINA, (Vol. 3, p. 107.)—The remarks with which "C. A." accompanies his query on this subject draw attention to a very interesting field of study; of which the results, however, do not support the theory indicated by "C. A." viz., an invasion of the "constitutional" system of Provincial government since the Manchow conquest of

China, evinced in the functions attributed to officials bearing the title of *Trung-tu* (Viceroy) *Seun-fu* (Governor), *Tao-tai* (Intendant), &c.

Several Chinese writers of high reputation for accuracy and learning—among them the distinguished scholars Ku Yen-wu and Chao Yi—have investigated the historical questions involved in the institution of various administrative offices; and other sources of information, such as the *Seu Wên Hien Tung K'ao* 續文獻通考 or Continuation of Ma Twan-lin's Cyclopaedia, and the *Sze Wu Ki Yüan* 事物紀原, a compilation dating from the fifteenth century, supply a mass of details on this subject. All authorities agree in referring the origin of the existing high Provincial offices to the *Tze She* 刺史 or Inquisitors of the Han dynasty; but as these functionaries differed in every imaginable respect from their successors, the *Tu Fu Sze Tao* of the present day, the comparison which is thus instituted is in reality only another way of tracing the forms of Provincial government from its origin to its latest stage of development. Following in this respect the example of the Chinese themselves, and reverting to the second century B.C., we find She Hwang-ti, the founder of the existing Chinese polity, dividing his newly constituted Empire into thirty-six *Keun* 郡 or governorships, the embryo at once of the Provinces and Prefectures of the present day. These territorial sections obliterated the "States" and "Principalities" of the feudal system, and seem to have been based upon the idea of dividing by four the original Nine Provinces (九州) of Yu the Great. To each of these sections of the Empire a governor was appointed, with the title *Shou* 守—Guardians,—which was subsequently modified during the Han dynasty by the addition of the epithet *t'ai* 太, grand; and this designation *t'ai shou* has continued uninterrupted in use during nineteen hundred years. At present it is employed as the honorary title of Prefects, *Che Fu* 知府 whose governments, still designated *Keun* in literary parlance, are held to correspond with the original divisions of the Empire in B.C. 221. A system, however, in which no intermediate ranks existed between the local administrators of government and the Ministers of State at court could not fail to be attended with practical inconvenience and injurious results; and it is found accordingly that in B.C. 106 the

Emperor Wu Ti of the Han dynasty took a step further in organization, by appointing thirteen *Tze She*, the Inquisitors above referred to, under whose control the Empire was parcelled out into an equal number of *pu* 部, divisions or provinces. These bore the following names, the greater portion of which are identical with those allotted in the geography of Yu :—

冀 K'i	楊 Yang	朔 So
州 Chow	州 Chow	方 Fang
井 Ping	荆 King	交 Kiao
州 Chow	州 Chow	趾 Che
兗 Yen	豫 Yü	
州 Chow	州 Chow	
徐 Seu	益 Yih	
州 Chow	州 Chow	
青 Ts'ing	涼 Liang	
州 Chow	州 Chow	

(See *T'ung Kien Kang Mu*, HAN Wu Ti, Yüan Fung, 5th year.)

The functions of the Inquisitors who were appointed to the control of these thirteen divisions of the Empire were, however, only to a certain degree characterised by superiority over those of the local governors, the *t'ai show*, and their subordinates, the *hien ling* 縣令 or district magistrates. In fact, their duty appears to have been that of scrutiny rather than of control. This is clearly shewn by Ku Yen-wu in his *Jih Che Luh* 日知錄 K'üan 9, where he details the six Articles—六條—in which their scope of action was expressed; and it appears that they were principally required to hold circuit courts of appeal, where any shortcomings on the part of the local governments were to be denounced. This system endured, with occasional slight modifications, until the end of the sixth century of our era, by which time, however, the *tze she* had lost their peripatetic and appellate functions, and had become simply local governors, like the *t'ai show*, with whom they had become interchangeable. The Empire, in fact, was growing rapidly, and the simple institutions of the Han dynasty were no longer adapted to its extensive territory and vast population. The T'ang dynasty, under whose rule in the early part of the seventh century almost the entire area of modern China (Proper) first became united, laid the foundation of the modern Provin-

cial system by the grouping of the 368 *chow* and *fu* of which the empire was at that time composed, into ten *Tao* 道. To each of these great divisions superior officers were appointed, under a variety of titles, which gave place at length, in the middle of the 8th century, to that of *Tsieh Tu She* 節度使, which may be translated Comptroller or Governor. This office was usually filled by some prince of the blood or Court favourite, and involved the supreme military command. The supervision of the civil government of the prefectures composing the *Tao* or Provinces was entrusted in A.D. 712 to peripatetic functionaries entitled *Ngan Ch'a She* 按察使, the fore-runners of the provincial Censors or Scrutineers who flourished as late as the Ming dynasty. The whole history of this transition period in the life of Chinese Empire, when the last vestiges of a feudal system began to give way before the advent of an organized bureaucracy, is full of interest, and deserves to be carefully studied in connection with the queries propounded by "C. A.;" but to trace step by step the gradual development of the existing system of Chinese provincial government would furnish matter for a special treatise, and cannot profitably be compressed within a page or two of *Notes and Queries*. It may be remarked, however, as an obvious fact that the present superior ranks in the provincial governments are manifestly the lineal descendants of those instituted in the Chinese Middle Ages, and are the natural result of enlarging boundaries and increasing progress in the organization of civil office. Thus we find that in the Sung dynasty (about the beginning of the twelfth century) it was thought expedient to concentrate the whole of the civil and military control of the then existing Provinces in the hands of functionaries who received the appellation of *Ch'eng Siüan She* 承宣使 or Promulgator of Authority, and whose rank continued for centuries to be supreme in the local administration. Toward the close of the fourteenth century, the title was slightly augmented, being converted into *Ch'eng Siüan Pu Ch'eng She Sze* 承宣布政使司, which may be translated as Administrator of Government, and which has continued in existence until the present day, although its bearer is no longer the supreme Provincial authority. It is the title borne by the high officer familiarly termed *Fan-t'ai* 藩台, and known to Europeans as the Provincial Treasurer or Financial Commissioner, though in reality Chief Com-

missioner of Government would more accurately describe his functions. The *Ch'eng Siuan Pu Ch'eng She Sze*, in fact, is virtually the Lieutenant Governor of a Chinese Province, and although his rank has for centuries past been overshadowed by that of the *Seun-fu* and *Tsung-tu*, he nevertheless retains more than one tradition and prerogative bequeathed from the days when he stood alone at the head of the Provincial Government. His honorary title, *Fang-peh 方伯*,—Chief of the Region—is a literal reproduction of the epithet bestowed upon the viceregal governors appointed by Yao and Shun. In his hands also is (theoretically) placed the sole authority for the nomination of subordinate district functionaries. But the *Pu Ch'eng She Sze* of the present day is himself the direct and undoubted subordinate of the *Tu Fu 督撫*, the Viceroy and Governor, to whose appointment "C. A.'s" query principally refers. That these ranks are not the creation of the Manchow dynasty now ruling over China has already been observed; and in support of the assertion the following extract is translated from the *Ssu Wen Hien T'ung K'ao*:

"In the early part of the reign of Hung Wu of the Ming dynasty (A.D. 1368-1398) Wu Ch'eng was appointed *Tsung Tu* of the grain transportation department—*總督漕運*—and the [high officials] in the frontier provinces were in some cases invested with the title of *Tsung Che 總制* (Comptroller General); which title was first exchanged in the 7th year of the reign Kia Tsing (A.D. 1528) for that of *Tsung-tu 總督*. Officers with the title *Seun-fu 巡撫* were first nominated to points of special importance during the reign Yung Lo, (about A.D. 1410); and in the reigns Hung Hi and Sitan Teh (A.D. 1425-1435) additional offices of this kind were created, until by degrees they were extended to all the Provinces."

From the foregoing it will be seen that instead of being an innovation introduced by the Manchow conquerors of China, the offices of *Tsung-tu* and *Seun-fu* were introduced long previously. They were, in fact, the natural outcome of the bureaucratic system which had been gradually perfecting itself during many ages. The tendency of this was the multiplication of offices in a gradually ascending scale from the threshold of the peasant's hut to the steps of the Throne, each degree of which might be mounted by a candidate qualified according to the compact by which the

State had bound itself to provide dignities for the people. The Governors or *Seun-fu* appear to have been developed from the travelling supervisors or comptrollers,—*ngan-fu-sze 安撫司*—of the earlier years of the Ming dynasty, and the first incumbents of such offices were in fact, members of the Censorate or *Yü She 御史*, who were sent to *siun fu*—patrol and tranquillize—the various Provinces. After these ambulatory functionaries had subsided into permanent offices, superseding the *pu cheng she sze* as these latter had superseded the *ngan ch'a sze* of the T'ang dynasty, only one step more was needed to achieve the work of centralization, and this was completed by the appointment of a *tsung tu* to supervise the government of a pair of Provinces, and to combine the chief military command with the highest civil rank. The position occupied by a *tsung-tu* is precisely that of a Governor General and Commander-in-chief, as the titles borne by such functionaries fully indicate, and to translate the term as "Viceroy" is to give the position a higher importance than is conceded to it by the Chinese themselves. This, however, is a question apart from the subject of the present inquiry, and may be recurred to at a future time.

As regards the office of *Tao-t'ai 道台* or Intendant of Circuit, this certainly appears to be in the main an institution (in its existing form, at least) of the present dynasty, although connected in an unbroken line with the supervisors of the various *Tao* or Circuits who held office under the Yüan dynasty, and who were the successors of the *Kwan Ch'a She 觀察使* instituted by the Sung Emperors; whence, doubtless, the honorary title of *Kwan Ch'a* applied to the modern *tao-tais* is derived. The Intendant of Circuit at the present day seems to be considered a supervising and not an administrative officer, an outlying agent of the provincial government, and not a functionary directly exercising judicial or fiscal authority. This probably accounts for the peculiarity in the relations between a *tao-t'ai* and his immediate inferior, a prefect, which "C. A." remarks upon. The rank of *t'ung-che 同知* or Sub-prefect is certainly as old as the Sung dynasty, when an officer of this rank was attached to each territorial division of the grade of *fu 府*, *chow 州*, or *koun 軍*.

In fine, it appears certain that, despite all its faults, the existing government of China must be wholly absolved of the

"usurpation" of "constitutional authority" with which it has been charged by "C.A.," in so far, at least, as the institution of the offices above mentioned is concerned. The employment of such a term as "constitutional" to the rules upon which a despotic government, theoretically absolute, conducts its affairs, is liable to mislead if construed too closely; but there can be no doubt that in perpetuating the literary system as the basis of official advancement the rulers of China have strictly maintained the ancient constitution of the Empire. This fundamental system is in no wise affected by the occasional substitution of one office for another, or the gradual concentration of authority in a limited number of hands.

W. F. MAYERS.

THE CHINESE WORD MA-TOW. (Vol. 3, p. 93).—The question asked by "Q." has occupied the attention of more than one Chinese writer, but not, it would appear, with very satisfactory results. The explanation given by one archaeologist, who defines the characters 馬頭 *ma-t'ow* (literally signifying "horse head"), as 水陸總匯泊舟之地, i.e. an anchoring-place for boats at a land-and-water junction, is based upon sundry quotations from the historians of the sixth and seventh centuries, where the term is first found made use of; and is to the effect that a jetty built for the shipment of troops and horses first received the designation in question. This, as the result of native inquiry, may perhaps satisfy "Q." respecting the origin of the term; though it must be confessed that the explanation seems in some degree deficient.

W. F. M.

INQUESTS IN CHINA.—(Vol. 3, p. 93.) Every district Magistrate is bound to hold an inquest, *siang yen* 相驗 or *yen she* 驗屍, in cases of death to which suspicion attaches, on the application of an interested party. Unless called upon to do so, I believe a *Che-hien* would never institute an inquest of his own motion;—the object being in fact considered as a step toward the satisfaction of the grievance complained of by the friends of the person supposed to have been murdered. This accounts for the title of the work in which the rules for examining dead bodies are laid down, namely, the *Si Yuah Luh* 洗怨錄, or Treatise on the [means] for the Redress of Wrongs. The elaborate practice which is detailed in this ancient (but easily accessible) work is confided to the hands of the

Wu Tso 仵作, or Examiner of dead bodies, a low functionary attached to each District *yamun*. The report made by this person to the Magistrate corresponds to the "finding" of our coroner's jury.

W. F. M.

THE TERM "WAI-LO." (Vol. 2, No. 11, p. 175 and No. 12, p. 191).—Having been informed that the imperative term "Wai-lo" is constantly used in the sense of "Be off" or "Go away," I presume it nevertheless to be a derivation from the Portuguese. "Wai" is doubtless a corruption of "Vai," the imperative mood of the Portuguese verb "ir" to go, to go off (in French: *aller*, *s'en aller*), and "lá" (pron. *lo*) is an adverb of place, meaning there, yonder (in French *là*, *en ce lieu*).

J. A. B.

Banca, February, 1869.

CHINESE INQUESTS, (vol. 3, page 93).—In answer to *Liang-kung-fu*, the following remarks will embody a reply to his queries.

All deaths from accident, drowning, strangulation or suspicious circumstances must be submitted to the coroner for inquest. Interment may be effected by employing the services of geomancers or necromancers who grant certificates of death, in natural cases, which suffice to pass the city gate keepers as in Peking. These diviners are a body distinct in themselves, and not under mandarin control except in cases where certificates are granted under false pretences, and then they run the chance of the neighbours not giving information. If the good but superstitious offices of the death registrar be impossible, in such cases the only course left is to have it noted through the proper *Yamên*, which always causes a delay of at least three days. The examination of the injured or dead person must take place on the very spot *whatever* and *wherever* that may be. No one dare move the body. The law effectually throws a stumbling block in the way of saving life and mitigating suffering by preventing any one from using the ordinary means. The law arrangements are grievous, inconvenient and dangerous, especially in summer, whether it be in the public street or in the wards of a hospital. The washing process is filthy and inconvenient in the extreme, and without these *washings* no examination is legal or valid. The following is the manner usually pursued on the 3rd day after death—the inquest for injury alone is slightly modified: the body is laid out by the police preparatory to inspection, chairs and tables are arranged at a respectable distance to *windward* to insure immunity to olfactory nerves and yet to command a view of the

ablutions. A fire is generally lighted between the tables where the officials are seated and the dead body. One of the officers takes down the depositions of the examiner, the police carry pails of water and others stand with burning incense in their hands and keep continually replenishing the incense fire. The body is first filled with water, and then lustily washed by the police, which generally carries off all the epidermis. As the body lies on its back the examiner commences his manipulations with chopsticks, probing the head and face, then right and left sides, ribs and lower extremities, in the most careful manner. After satisfying himself on the anterior aspect, the body is turned, and the same processes take place as in front. The examiner afterwards proceeds to the table, where his depositions are taken down and then the mandarins, with the relatives of the deceased, along with the examiner, go over the whole case again, dwelling particularly on the supposed causes of the death or seat of the injury. Before attempting this, the officials, who have been partaking freely of snuff, introduce rolls of paper into their nostrils, and with wet towels in their hands, which they hold to their mouths, they proceed to the side of the body. The body is afterwards confined and is generally taken home by the relatives, or to the police station, or it may be allowed to remain at the spot of injury or death till the injurer or murderer confesses his fault or crime and sentence has been passed upon him. Sometimes two or more examinations take place with the view of verifying the statements of the prisoner or persons implicated.

In 1865 opposite the Liang-kung-fu after a shower of rain, the arm of a human being was washed into the canal. A search was instituted and the skeleton of a man, as was supposed, was found. Information was conveyed to the police, and after a short time a preliminary examination took place, under the superintendence of subordinates. They came to no decision, and were unable to say whether it was a male or female skeleton, what time might have elapsed since death, or the causes of death. The body was returned to the drain and covered with a piece of matting and two large stones. A fortnight after, two tents were erected, and six officers from the Board of Ceremonies arrived and took their seats in one of the tents. Opposite them was a cauldron with boiling water, and the other tent with the medical men and police. The coroner generally is not a medical man. The bones were submitted to a testing examination in the boiling cauldron of water, with the view of detecting if possible any

bruises on the bones, and in this way to arrive at the cause of death. No marks of violence were discovered by this macerating process. The head, which was carefully wrapped in paper and bran and saturated with spirit, was next exposed and submitted to a like crucial experiment! Only a small piece of the skin of the chest and head remained, and even that thinned and full of holes. The skull was fractured. They detected that the fracture did not agree with the sutures, and they tried to make the thinning and the holes agree with the fractured part. At this examination they determined that it was a female skeleton and pointed in proof of it, to the coccyx. Their attention was called to the breadth of the *pubic arch* and the triangular form of the *obturator foramen*, but in their estimation they signified little. The bones of some of the lower animals were pointed out to them in the same drain.

If the querist desires further information on this subject he will not require to go far from the Liang-ku-fu to obtain it.

J. DUDGEON.

Peking, 30th July, 1869.

Contributors are requested to write their contributions "legibly" and when practicable on one side of the paper only. Especially is this necessary with Scientific terms. Some recent errata have occurred solely from inattention to this request. We also beg them invariably to head their Replies with a reference in brackets to the No. and page of the Query answered by them.

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TABLE OF CONTENTS.

NOTES:—Palm Trees, 129—On the Mode of Raising and Administering Public Subscriptions in China, 134—An Explanatory Note Concerning T'iao-chih, 137—The Kinsats, or Japanese Paper Money, 138—Les Palmiers de la Chine, 139.

QUERIES:—Works on Chinese Architecture; The Chinese Dragon; Snakes in Hongkong; Maps of China; The Imperial Library, 142.

REPLIES:—Chinese Oaths, 142—Wheel Carriages Impelled by Wind; The Title 檀那, 144.

NOTICES TO CORRESPONDENTS, 144

Notes.

PALM TREES.

(Continued from page 117.)

THE KWANG-LANG 桃榔 OR *CARYOTA* *sp.*

This is the Palm tree referred to in INQUIRER's query (p. 75) under the title of "Sago palm."

This species of *Caryota* grows pretty frequently in the neighbourhood of Canton, being only planted however in monastic and temple grounds for ornament; along the banks of the West River it becomes more abundant, and may frequently be seen rearing its graceful head above the other trees of natural woods; on the borders of Kwang-si is a magnificent grove formed entirely of these trees.

The identity of the *Caryota* with the *Kwang-lang* of Chinese authors is not perfectly free from doubt, for the plate of this tree given in the Pun Ts'ao does not at all accord with the *Caryota*; and the statements of authors that sago is made from the pith of the tree, is not verified, so far as I can ascertain, by the practice of southern Chinese of the present day.

Though the plates in the Pun Ts'ao scarcely deserve the censure conveyed in the remark of another correspondent, to the effect that it is often difficult to tell whether the figure is intended for that of a plant or a bird, they are certainly by no means a sure guide; as collateral evidence in the identity of a tree they are however often serviceable; but in the present case it must be remembered that the tree intended to be represented grew only in the extreme South of the modern China, in Cochinchina and perhaps other adjacent countries, the whole of which territory was, at the time when the original accounts of the tree were written, loosely classed as the Barbaric States of the Southern Ocean; it is highly probable therefore that the Northern Chinese authors never saw the tree, and only figured it in accordance with imperfect descriptions, filling up the gaps by drafts on their own imaginations; these descriptions all agree in describing the leaves as like those of the Fan Palm, and so indeed is the *Kwang-lang* figured; but the leaves of other Palms, the Cocoa-nut and Persian Date Palms for instance, are also compared to those of the Fan Palm, and all, including the Areca Palm, are compared to each other; it would thus appear that the similarity recorded is applicable to the habit of growth rather than to the form of the leaves, as it is represented in the plate of the Pun Ts'ao.

Several reasons suggest themselves for the absence of verification, in the practice of the present day, of the alleged economic application of the pith; the tree is only known as one of ornament in the country of the Canton delta, and it may be that in Kwang-si, Yun-nan, and more southern latitudes the pith is at this day used for food, though unknown in the more prolific rice-producing country of the delta and places easily accessible therefrom; or it may be that in less civilized ages the inhabitants of those parts of the country where the *Kwang-lang* flourishes, resorted to its pith as an

article of food, but ceased to use it when the advancement of civilization and the promotion of agriculture afforded them more suitable diet. These and other such reasons present themselves as plausibly accounting for the discrepancy between the known practice of the present day, and the older written accounts of the *Kwang-lang* tree. Whether sago really is procurable from this species of *Caryota* I am not prepared to say; but that article is made from many different species of the Palm tribe, and in India and Ceylon extensively so from another species of this very genus; there is therefore nothing at all improbable in the statement that this tree affords a farinaceous product in places favorable to its full development.

In Canton the *Caryota* is almost always called *Tsung*; but, as I have pointed out in treating of the Fan Palm, this is in popular language a generic term for Palms in general, and has been transferred specially to the *Caryota*, because the real *Tsung* became so generally known by its more descriptive name *Kw'ei shu* or Fan Palm; a species of *Raphis* (*R. flabelliformis* L.), an ornamental little Palm often seen in gardens and court-yards, is also frequently called *Tsung*. Good evidence on this point is however to be gathered from popular information; the name *Kwang-lang* is sometimes given to the *Caryota*, and is never applied to any other tree; the fruits of the *Caryota* (imported from Shui-tung, on the West Coast, where I have seen it growing abundantly) are sold in the druggists' shops under the name of *Kwang-lang* fruits; and finally there is in Southern China, within my experience, no other Palm tree to which some other name is not unmistakably attached, and therefore the *Caryota* is the only Palm to which the name *Kwang-lang* can be referred; that it is so referred correctly receives considerable confirmation, as will presently be seen, from the written accounts of the tree.

It is the apparent doubts of the correctness of this identity which have induced me to dwell on this subject at so great a length; but these doubts will perhaps be considered as more apparent than real, and in the remaining part of this note, the *Kwang-lang* will be written of as though positively identified with the *Caryota*.

The *Kwang-lang* tree is rather rich in synonyms; besides several of doubtful application to this tree, the following are by all authorities referred to it; it is called

姑榔 *Kú-lang*, *Kú* being stated to be a corruption of *Kwang*; 麵木 *Mien-muh* or *Flour tree*, in allusion to the alleged farinaceous product of its stem; 董櫻

Tung-tung; and 鐵木 *T'ieh muh* or *Iron tree*, in allusion to the strength and durability of the wood. The etymology of the word *Kwang-lang* itself is referred by Chinese authors to 光 *Kwang*=smooth, and 榔 *Lang*, as appertaining to the *Areca* or *Betel nut tree*, the two characters having reference to the similarity in habit of the two trees, and the superiority of the wood of the former. It seems to me more probable, that the name is of a Malayan or aboriginal origin; a corresponding question will however be more fully noticed when treating of the *Areca* Palm.

The numerous descriptions given of the *Kwang-lang* tree, are as full and correct as such Chinese descriptions ever are; they agree one with the other, and with the actual characters of the *Caryota*, with very fair exactness, and are to the following effect:

"The trunk is two or three feet in circumference, and about fifty or sixty feet in height; it grows perfectly upright, without any branches, and is marked with rings like the joints of the bamboo. The leaves grow from the summit of the stem in the same way as the leaves of the *Tsung* tree; they are of the same kind as those of the bamboo, but larger. From the top of the trunk issue several branches bearing clusters of greenish flowers, producing fruits like those of the *Zizyphus* (*lit.* green pearls, a poetical term for the fruits of the *Z.*, or so-called Chinese dates) which are produced in great numbers and form a gracefully drooping panicle of great size."

Some of the economic products of the *Kwang lang* have already been casually referred to. Many authors mention the farina derived from its pith, and as an article of food, capable of supporting life and appeasing hunger when rice is not to be had, it is considerably eulogized; it is stated to be a common saying in Hainan that man need never want so long as he has the *Kwang-lang* for food, and the *Areca* nut for its stimulating properties; and among the people of the "Southern regions," that a man may travel to the most distant part of the world while he has the *Flour tree* for food and the *Wine flower* for drink; this last has reference no doubt to *Palm tree toddy* so much used as an intoxicating beverage throughout the Malayan archipelago, the continental states south of China, and in India and Ceylon. None of the accounts of the farina speak of it undergoing any special preparation similar to the granulating process which prepares the sago of modern commerce; it is merely stated that by cutting a few inches into the trunk a farina

is obtained which being ground and cooked is good for food. One author states that this kind of food is used only where rice is scarce; this adds force to the suggestion made above that the *Kwang-lang* flour ceased to be used when advancing civilization and agriculture offered more nutritious food. On the whole the Chinese accounts of the farina of the *Kwang-lang* tree agree very well, so far as they go, with the accounts given by European writers of that of the sago-palm (an entirely different tree) of the Malayan archipelago, and hence the suspicion is suggested that Chinese authors may possibly have referred to the former some of the accounts properly appertaining to the latter; but this suspicion would be to some extent removed were it but proved that the *Kwang-lang* does contain a farinaceous pith capable of being used for food.

The most important product of the *Kwang-lang* at the present day however is undoubtedly the fibrous sheaths or bases of leaf-stalks; this is the *Tsung* fibre of native commerce of Canton, and in its raw state is compared by Chinese writers to horse and deer hair; it is principally imported from Kwang-si, and I have before me specimens of the raw material brought from thence; they are in the form of an isosceles triangle, about eighteen inches in length and ten inches wide at the base; they are composed of fibres, longer than those of the Cocoa-nut tree of which Coir is made in India, crossing each other in two directions with considerable regularity; the apex, which represents the lower end of the leaf stalk, becomes somewhat ragged, and the base, which represents the downward continuation of the leaf stalk forming a portion of the trunk, is covered with a fine thin cuticle, which however soon wears off. The uses to which these fibres are put are manifold; the entire sheaths are employed in covering boxes, securely fastened down by small ropes made of the same material; some of the ropes used in ships, and smaller ropes for all purposes, are twisted from the fibres, and are said to be remarkable for their power of resisting the injurious effects of long immersion in the water; the better sorts of *Tsung* brooms are also made from them, inferior ones being made from cocoa-nut husks; in the manufacture of these the bases of the sheaths form the sweeping portion of the broom, and the looser fibres at the apex are plaited or otherwise worked around the handle; in like manner the bonzes of rural monasteries (in Lo-fau-shán, for instance) work them neatly into handles of knotted wood and teasing out the fibres make curious musquito whips; among other articles made

from these fibres are mats of all kinds, string, brushes, sandals, &c., &c. Chinese authors likewise mention the employment of these fibres by the people of the Kwang Provinces, to fasten their boats with instead of nails; boats so fastened attracted the attention of early European travellers in India,* but I am not aware that they have been observed in China; the object gained by this method of fastening, putting on one side the question of a knowledge or otherwise of the use of iron and copper, I understand to be additional pliability, a quality which becomes serviceable when boats have to be taken through surf or heavy rapids; it is probable that this advantage was at one time, if not now, availed of in navigating the head waters of the rivers of Kwangtung, or in crossing the surf on the south-western coasts of the Province.

The wood, according to Chinese authors, is of a dark color and prettily marked, like that of the 花梨 (rosewood of dictionaries); it is also stated to be hard, susceptible of a good polish and to be used very much for economic purposes; it would be interesting to know if this be really the case at the present day, but such enquiries are difficult to carry to a successful issue; the carpenter has a name for each kind of wood he uses, and the woodsman one for each kind of tree he fells; but the names are generally different, and neither the carpenter nor the woodsman is able to identify both the tree and the wood; hence such enquiries must depend very much upon personal observation, and I need not say how limited are the opportunities for such observation in this country. The purposes to which, according to various authors, the wood of the *Kwang-lang* is applied, are the manufacture of chairs, tables, agricultural implements, spears, rafters, beams and pillars of houses, and water spouts formed of the split hollow trunks. The hoes made from this wood, especially if kept constantly wet, are said to be more serviceable in stony ground than those made with iron, but that they receive more injury if used in ground containing tough roots; the use

* Menentillus, a Dominican Friar, writing from Southern India in A.D. 1292, says, "Their ships in these parts are mighty frail and uncouth, with no iron in them, and no caulking. They are sewn like clothes with twine." YULE'S *Cathay and the Way Thither*.—Other writers of ancient date mention the same custom as appertaining to the inhabitants of the Maldiv Islands; one of them gives as a reason the existence of loadstone in the Islands, which, if iron were used, would attract the ships; I do not find this superstition repeated by Chinese writers. TEN-NENT'S *Ceylon*, vol. 1, p. 563, and vol. 2, p. 227.

of the wood for spears is attributed to "foreign" navigators, alluding no doubt to the trading vessels of the Archipelago; these spears are said to be as sharp and serviceable as those made of iron. In the present day the best poles for sedan chairs are made from the wood of this Palm tree, a choice pair sometimes attaining the value of a hundred dollars; cheaper ones of the same material are worth eight or ten dollars. The same wood is used for making poles employed in carrying burdens.

The *Kwang Tung Sin Yu* states that the fruits are occasionally eaten by the people of the Kwang Provinces, and used by them as propitiatory incense in time of drought. In Canton at the present day they are only known as forming one of the heterogeneous articles of the druggists' shops.

The Kwang Provinces, and that of Yunnan are mentioned as the places where the *Kwang-lang* tree chiefly grows, while it is also said to extend to Cochin-China and vaguely to the Southern Regions. Its prevalence on the West coast and in the interior of Kwangtung and on the borders of Kwangai has, as intimated already, been verified by my own observation, and further testimony to its prevalence still higher up the head waters of the West River, is afforded by the large importation of its fibres from that locality. It is not an uncommon tree in the grounds appertaining to public buildings in Canton, and thus it is referred to by the author of the *Kwang Tung Sin Yu*; he says, *Kwang-lang* trees, Fan palms and Cotton trees (*Bombax*) are commonly planted in ancestral halls, the Peepul tree in Buddhist monasteries, the Banyan tree (*Ficus retusa* L.) by road side altars, and water-cedars (*Glyptostrobus heterophyllus*, Endl.) and Laichi trees by the sides of rivers and ponds; this enumeration of the principal ornamental trees of Canton is quite correct at the present day.

THE PIN-LANG 檳榔 OR ARECA PALM.

The Areca nut, the produce of this tree, is better known as the Betel nut; the latter name however properly belongs to the Piper leaf which is eaten with it. There is no evidence, either in foreign or Chinese writings, that it grows further north than Hainan; but the nut is so extensively used as a masticatory in China that the accounts of the tree are more full and correct than might otherwise have been expected.

The Areca nut is the fruit of the *Areca catechu* L., but whether Chinese authors in writing of the *Pin-lang* always refer to that particular species, or whether through ignorance they have sometimes confounded other Palm trees with it, or written of the

same tree under distinct names, some doubt may be entertained; nevertheless there is strong evidence that they were generally acquainted with the tree referred to, though led sometimes by a multiplicity of names of foreign and commercial origin, into references to the same tree under different names.

The Chinese name *Pin-lang* is stated by European writers to be a corruption of the Malayan name of the Areca nut—Pinang; though there seems to be scarcely room for doubt that this is the true derivation of the word, yet Chinese authors invariably refer it to the signification of the phonetics of the two characters 賓 and 郎 *pin* and *lang*, implying the courtesies due to a guest. Probably the truth is that the sound came from the Malayan language, and that the selection of characters to represent that sound was influenced by a consideration of the social use of the nut as a necessary offering to a visitor, and an earnest of betrothal. Indeed the names of trees such as that now under consideration, so abundant and well known south of modern China, and quite unfitted by their nature for growth in higher latitudes, must have been gradually borrowed from aboriginal or foreign sources and become incorporated in the Chinese language as China extended her sway in that direction. Thus again we have associated with the *Pin-lang*, another tree, the 馬欖榔 *má-pin-lang*, mentioned as producing nuts which are chewed like those of the Areca Palm, except that swallowing is assisted by a draught of cold water; the accounts of this tree are very meagre, and there is certainly as much said to prove that the tree referred to is not, as there is to prove that it is, the *Pin-lang* itself; it is said to grow in "barbarian" places on the southern borders of the province of Yunnan, and its name *má-pin-lang* is said to have been vulgarised into 馬金囊 *má-kin-náng* and 馬金南 *má-kin-nán*; it appears much more probable that these latter characters have been arbitrarily chosen in the first place to represent a foreign word and have subsequently been transformed into the former; a Dutch writer of the seventeenth century gives this name (spelt *makinnang*) as that of the Areca nut, in his account of the Kwang-si and Yunnan provinces; it seems very probable that this is a corruption of some such word as the Malayan *maminang* to betroth, the verb of the noun *pinang* betrothal.* But without very much better opportunities for research than present circum-

* Crawford's Indian Archipelago, Vol. 1, p. 89.

stances permit, the determination of such questions as this cannot be positively determined.

Among the synonyms, those most unexceptionally referred to the *Pin-lang*, are 仁類 *Jin-pin*, and 洗瘡丹 or breath-purifier; among other names, more or less united with the *Pin-lang* by different authors, and apparently derived from commercial differences in the form and appearance of the nut caused by the various accidents of cultivation and growth, rather than from any specific difference in the tree, there are the following:

山檳榔 Mountain *Pin-lang*, bears a small and sweet nut.

蒴子 *Nah-tsze*, similar to the last, but still smaller.

大腹子 *Ta-fuh-tsze*, as its name indicates, refers to nuts of a flattened form, bulging out at the sides; flavour bitter.

猪 *Chu Pin-lang*. Flavour sweet, form conical.

Numerous forms of the nut are sold in Canton, from the shrivelled-up kernel of the half formed fruit, to the plump round ones and those of a conical form. I have before me specimens of eight different sorts, each having a market designation according to size form, color, markings, and place of growth; and though these do not coincide with the divers names given by botanical writers, these latter have in all probability originated from similar differences in the nuts as a marketable commodity.

On page 276 of the 2nd volume of this periodical, is an interesting description of the *Areca* tree and the use of the nut in Siam; Crawford's "Indian Archipelago" gives very full accounts of the same as observed amongst the Malays; and the subject is enlarged upon by many other European writers; with these accounts the writings of Chinese authors agree in almost every particular.

The tree is described as having a smooth, straight, branchless trunk about a hundred feet in height, marked with rings, and of the same diameter throughout; on the top grow large and graceful leaves which sway to and fro to the breeze like the graceful sweep of a fan; the whole tree looks like a number of plantain leaves raised on the end of a large bamboo. Numerous branches bearing flowers grow from below the leaves, forming large panicles.

The tree is extensively cultivated in Hainan, and the land on which it is grown is subject to the payment of a land tax; it does not appear to be cultivated,

nor indeed to grow at all, in any other part of China, unless it be to a small extent in the southern districts of Yunnan, bordering on Cochin China, Siam, and Burmah, where the production of the nut is mentioned by several Chinese authors. At the present day 陵水 *Ling-shwui*, on the southern coast of Hainan, has the reputation of producing the best quality of these nuts, though larger quantities are imported from foreign countries nearer the equator.

The *Areca Palm* grows abundantly in all parts of equatorial Asia, but the Chinese authors to whose writings I have access seem not to mention its occurrence except vaguely in lands of the Southern Ocean, and specifically in countries whose names I do not in all cases identify, but which appear to refer almost exclusively, to Hainan and the continental States now known as Cochin China, Siam, and Burmah. Thus the Description of [the regions of] the Southern Ocean, of the Liang dynasty, 梁書海南傳 mentions 于陞利國, the country of Yü-to-li, as being celebrated for the superior quality of its Betel; and the Description of the Barbarous regions of the South, of the T'ang dynasty 唐書南

蠻傳 names the following as countries in which the nut is chiefly produced: 哥羅 *Ko-lo* (unknown to me), where packets of Betel are presented at weddings; 真臘 *Chen-láh*=Cambodia; 南越 *Nan-yueh*, according to Bridgeman and Williams (Chrestomathy and Tonic Dictionary)=Cochin China; 環王國 *Hwán-wang kwoh* and 婆賄伽盧 *P'o-hwui-ké-lo*, both unknown to me; the latter is described as a warm country, where Cocoa and Betel nut trees are planted on both sides of the roads to afford shade. Other authors in like manner name 交趾 *Kiáu-chi*=Cochin China; 扶南 *Fü-nan*; 海南 *Hainan*, with reference both to the Island of that name, and vaguely with a more extensive application; and 暹羅 *Sien-lo*=Siam.

The use of Betel as a masticatory originated in the Malayan Archipelago, and has spread from thence along the coasts of Asia in both directions; as far as the Mediterranean on the one hand, and I know not how far Northwards in China on the other; the practice is too well known to need description here; it is acknowledged to be, when not over indulged in, an excellent

corrective to the enfeebling results of the vegetable diet of Asia.

The tree and the nut are frequently mentioned by Chinese writers in laudatory terms, and, by older writers at least, in connection with the habits of the natives of the "Southern regions." "To behold the foliage of Areca trees," says the author of the Desultory Jottings of Yew Yang, "causes forgetfulness of sorrow." The use of the nut, with lime and Betel leaf 蓼 Lau, is extolled

as preventive of diseases rendered prevalent by the humid climate of the South. Four special merits are attributed to it: 1—When a man is sober it exhilarates him, reddening the face as though from the effects of wine. 2—When a man is inebriated with wine, it produces sobriety, quieting the mind and removing all evil effects. 3—When hungry it appeases the appetite; and 4—When inconvenienced by repletion it causes relief; removing the sensation of hunger, and remedying the discomfort which arises from over eating. A cooling effect in warm weather, and a warming effect in cold weather are also attributed to it, and it is declared to be a healthy regulator of perspiration. The author of the *Kwang Tung Sin Yu* however expresses a doubt, shared by European writers, whether the virtues attributed to the nut do not really appertain rather to the leaf, or to the compound betel.

A glimpse at historical statements is afforded by quotations in the *Kwang K'ün Fang P'u*, to the effect that Areca nuts were sent as tribute from Hainan in the Sung dynasty; and that when Yüeh Nan 越南 was conquered in the sixth year of the reign of Yüan Fung of the Han dynasty (B.C. 111) the *Fu Li Kung* 扶荔宮 was established for the cultivation of new trees and plants, and in it were more than a hundred Areca trees. Kanghi's Dictionary says that the *Fu Li Kung* is within the Imperial gardens 上林苑; the capital at the period referred to was in the Province of Shensi; as this is much beyond the latitude within which the Areca tree will grow it may be assumed that they did not survive the removal, as indeed is narrated of some Lai-chi trees under identical circumstances.

The employment of Areca nuts as ceremonial offerings is enlarged upon by Chinese authors, to a greater extent than is warranted by fact at the present day, at least in Canton itself; but as before stated the authors referred to, though specially mentioning Fuhkien, Kwangtung, Kwangsi,

Yunnan, do so in general association with the countries to the South of those Provinces; moreover much more importance is now attached to the ceremony of Betel offering in certain other districts than in those in immediate proximity to this city, and this is still more the case as the Areca-producing countries are approached. With this qualification the statements of Chinese authors respecting the ceremonial use of Betel may be said to be in accordance with the practice of the present day in Kwangtung, and they perfectly agree with the customs of the Malays in this respect as described by Crawford in his history of the Indian Archipelago. They state that Betel is offered to a guest instead of tea, and to omit to offer it would be deemed an insult; the nuts are used as presents at marriages, and as an earnest of betrothal in place of the betrothal cards used in other parts of China; * in the more southern lands they are presented at marriages in quantities representing pecuniary value. On mutual reconciliation after a quarrel Betel is interchanged and eaten as a token of a renewal of friendship. As is the case with most articles of luxury the people of different districts have their peculiar tastes as to choice and preparation of the nut; in Shun-teh, Betel is wrapped in ornamental coverings of a more or less expensive description, and in other districts boxes of greater or less value are used to hold Areca nuts and their concomitants.

(To be continued.)

Canton.

THEOS. SAMPSON.

ON THE MODE OF RAISING AND ADMINISTERING PUBLIC SUBSCRIPTIONS IN CHINA.

The most casual observer of Chinese affairs must have noticed the large expenditures of money raised by Public Subscription which are continually taking place in every town, or even considerable village. If the object to be attained has been of a permanent character, as a temple or school, instead of a mere temporary show or procession, he will also have admired the exceeding care and taste with which the building is first constructed or the works carried out, and afterwards the wonderful depth of negligence "heavy as frost, and deep almost as life" which utterly resigns the carved work and fine gold to the moth, the dust and the spider; then, after a proper interval of dirt and decay, the sudden spasmodic "setting to rights" on which every-

* For description of these cards as used at Foo-chow, see Doehle's *Social Life of the Chinese*, vol. 1, p. 66.

thing is made spick and span new, only to be again handed over to the moth and rust which corrupt.

I propose to trace the moneys spent on these laudable objects from their first estate in the pockets of the subscribers to their last in brick and mortar, fireworks, or match-sheds, as the case may be.

The first proceeding would seem to be a meeting of the elders at some common 公

所 or public place. This meeting is not called by any recognised authority, but, as the time draws on for this or that to be done, public opinion begins to simmer a little. "Why it's getting on to the seventh month, we shall soon have the autumn festival here!" "So we shall, the Kai Fong ought to be bestirring themselves." "So they ought, let's tell his Worship Kwong." (光老爺)

His Worship Kwong is not an official, as might be supposed, but probably some successful trader, stonecutter, or contractor, who has made much money and has a good name. His general designation would be A-Kwong kun (亞光官) from his being generally chosen to manage the affairs of the district. I may mention here for the benefit of non-Chinese traders that the *kwa* of Ming kwa, Howqua, etc., is only this same complimentary *kun* (Mandarin) bestowed on those gentlemen by the common people.

His Worship Kwong then, being poked up by the persons who have an interest in the matter, proceeds to call a meeting. In Hongkong this is called 請公所 and may be done by any person who has a business on hand, or a grievance, or dispute. The meeting is open to all householders. It must not be supposed, however, that it is conducted with anything like the forms of an English meeting. To a Western ear it sounds like nothing but a Babel of confusion. Silence is sometimes obtained for men of weight, but always broken in upon by sub-conversations, and then presently the war of words breaks out furiously, and loudness avails more than logic.

If the object on hand be a procession or "sing-song" (*odi profanum*) his worship Kwong most probably considers it "foolish pidgin," at least he says so to the gentleman whom he honours with his comradship. For it must be remembered that the *spectacles* of China are treats given by the rich to the poor, and 'panem et Circenses' is as vigorous a cry here as ever at Rome. The unwashed like them to gape and stare at, and the small shopkeepers and hawkers like

them immensely, because they drive a roaring trade, and so his worship Kwong has to be poked up. If, however, it be a charitable object, it is possible that Kwong is the mover and not the moved, and he defines it to his employer as "number one good pidgin."

Almost the only business of the meeting, besides deciding on whether the thing is to be done or not, and giving a general promise to subscribe, is to appoint a committee (值事) which immediately takes charge of the whole affair, and meets at its own convenience. And woe be to the committee if the 'panem et Circenses' be not up to the ideal of the unwashed.

The Committee first issues a goodly placard, generally red, discoursing much and at length of the unexampled opportunity that now presents itself to the benevolent, and urging everybody to contribute according to their means. In one recent such placard, issued at Hongkong, the scribe who wrote it so far forgot himself as to speak of "Chinese and Foreigners" as 華夷 (celestials and barbarians) but, to do the committee justice, I do not think the placard was ever submitted to them for revision. Fortunately, the transgression was discovered as soon as made, and the original placard at the Chinese Guildhall was at once obliterated with a large official one, to the effect that unless all the copies were at once torn down, and replaced by a public apology, the committee might rest from its labours at once. The apology was duly posted. The writer who composed the placard found that pressing business called him to the bosom of his family in Tung-Kun.

Subscription books are printed when the placard is supposed to have done its work, and given to each member of the committee. Sometimes persons not on the Committee are asked to collect also. Each one then, armed with a book, goes round to all the shops he knows, and talks them into putting down their names for as much as they are willing. When all the promises have been got that can possibly be obtained, the subscription (簽銀) is complete, but as no cash has yet been paid, the collection (收銀) has yet to begin.

Before that takes place, however, the 'balance-sheet' is published. The Committee select some favourable dead wall, and then, writing out all the subscriptions on red or orange paper, post them up there to be seen of men, completely covering the wall for many square yards. The papers are protected from the wet by a little pent-

house of mat. If no wall can be found, an artificial wall of mat serves the purpose. By and by, if the result of the subscription is to be a building of any kind, this list will probably be cut on stone tablets, and made part of it. In a recent subscription here, benevolent persons were warned that they could not have their memories kept eternal in stone under a dollar. The charity that halted at seventy-five cents might as well stop at home as begin there. Immortality for a dollar!

The posting up of these papers is, so far, a perfect check on fraud on the part of those who collect subscriptions, as anybody may inspect the list, and, as it is easy to see what the total comes to, the collectors also cannot peculate.

In a subscription at present going on here a neat white ticket with the characters (收訖) 'received in full' marks, on the red paper, those sums that have been paid.

After the subscription is over, it would seem to be etiquette to allow a week or two, during which those subscribers who wish to do the handsome thing may, if they please, themselves bring in their money, which is generally lodged with the most substantial of the Committee men. But comparatively few avail themselves of this interval, and probably not a tenth of the whole subscription is paid in. So when the proper time has elapsed, according to circumstances, the collection begins in earnest.

When the subscription was made, those who went to collect names were provided with a number of long strips of printed paper, blank forms for notifying what each shop has promised, and to what object. When the shopkeeper makes his promise, it is not only written down in the subscription book, but one of these forms is filled up on the spot, and posted up outside. There it remains, at least till the money is sent for, and often long afterwards.

These papers form an interesting street study. It is curious to observe what squalid looking places have their charities or their vanities represented by larger sums than one would expect. And then one learns something too creditable to human nature, and illustrative of the 性本善 which the Chinese, (and I hope Christians will by and by) believe in. In my prowls in Hongkong, I perceive that the minds of the shopkeepers have just been exercised on two great subscriptions, the one the Autumn festival (sadly shorn of its glory this year, for the times are bad), the other their new Hospital, which is to do for the poor of this end of the town, what their

admirable out-door Hospital at Wan-Tsai does for the other.

I will just lay down my pen as I write, and take honestly the first three shops I come to in Queen's road, where I happen to be, and report on what they have given. I step into the street to do so.

Here they are, but they get into such a state of mind at seeing me taking down notes that I must really not give their names. The reader can find them for himself not a hundred yards from the Clock-tower, if he likes to go and see.

SHOP A.	Festival.....	One dollar
	Hospital.....	100 dollars.
SHOP B.	Festival.....	Two dollars
	Hospital.....	100 dollars.
SHOP C.	Festival.....	One dollar
	Hospital.....	Ten dollars.

The collectors of the money thus promised are generally of the class of accountants to respectable shops, and they receive a small sum per day for their trouble, which is only fair, as it must be rather hard work. They are provided with books of authorised receipts, carefully printed from well-cut blocks, so as to guard against the collection of the subscriptions by improper persons, and, going round to the various shops where the papers mentioned above are posted, they receive the money, fill in and give receipts, and hand in the proceeds of the day's work to the shop appointed as the Treasury.

Now up to this point the system of auditing the accounts, through the red paper and wall process, is perfect. Messrs A. B. and C. can see that their donations are properly posted, so can everybody, and the total comes, say, to a lac of dollars. The Committee has got a lac, and therefore all is right. But here, strange to say, all attempt at check on the transaction ends.

Nobody ever knows how the Committee administers its finances. The people want a Temple—they get a temple: they wanted a procession, and they have it, but they never have the neat balance sheet adorned with lines carefully drawn at acute angles, such as the Boorioboola Gha Evangelisation society issues, shewing how there is a deficit of twopence-halfpenny; and though nobody understands it, everybody says it must be all right because it is signed by the auditors.

I do not think that on the whole there is much malversation of funds. The Committee consists of many persons, some of them at least honourable and upright, and all generally well enough to do to ensure a few hundred dollars not being an overwhelming temptation to them. But if the chief man be a contractor or the friend of a

contractor, a little scrutiny into the prices paid for work might not be amiss, and similarly throughout. The Committee never give any account of expenses, nor do they take vouchers for money paid.

If a building is to be erected, the comfort of the committee will be well looked after. There will be a "board-room" of great magnificence and luxury, and other like arrangements, in which perhaps the Chinese Directors are not altogether unlike other committees elsewhere.

There is always a surplus over when everything is finished. This 'inevitable' surplus generally lies for years with the shop that kept the funds, is used by that shop in trade, and if it does not contribute its mite to the honour of a bankruptcy, is, I am sorry to say, not easy to be got out of that shop's hands. It is most curious to see the apathy of the money-loving Chinese public to these sums of two and three thousand dollars, that lie in this shop and that, their property and yet nobody will ever ask for them. It only shews the utter want of public spirit. Because I can't have it, and you can't, we neither of us care what becomes of it. Perhaps, after seven or eight years, some enterprising individual will propose to re-beautify a temple, or repair some graves with the money, but it is a great chance that this proposal be never carried out. The shop that holds the money is as ingenious as the very circumlocution office itself in finding out reasons why 'nothing can be done,' all based, of course, upon the loftiest public considerations. The friends and debtors of this shop swell the ranks of the disaffected, and then follows the ominous 街方唔肯, which sentence, I may remark, a Hongkong sinologue gravely translates "*The police would not allow it*" !!

If I am not misinformed, there exist in Hongkong, here and there, enough of such surplus funds to almost defray the entire cost of an autumn festival. Yet every year the subscription is commenced for the same object *de novo*! Most of these surpluses are now unattainable, through the trustees having long passed to the nirvana of hopeless indebtedness and luxurious living at the expense of an enlightened body of creditors, which is becoming so rapidly recognised as the chief end of man.

Finally, if the institution erected be of a charitable or eleemosynary nature, it will at first be administered well enough. Then, by and by, those who took an interest in it will die, go away, or, receiving the sacrament of Bankruptcy, will pass into a higher existence, above the necessities of doing good. Then all order will be neglected, a

few mercenary attendants will squat about the place, only rousing themselves to "squeeze" and to flich, and the once excellent institution will become a nest of hideous abuse and neglect. Examples of such are not far to seek in China. Occasionally they are routed up and set right, generally only to get wrong again, but as a general rule they linger on, fine examples of a depth of *laissez-faire* which requires to be seen to be believed.

ABORIGINE.

Hongkong, September 16, 1869.

AN EXPLANATORY NOTE CONCERNING T'IAO-CHIH.

Since writing the account of T'iao-chih which appeared in the August number of *Notes and Queries* I have had reason to alter my opinion respecting the geographical situation of that country, and I regret, that the sentence from the Ming-shan-tsang 名山藏, quoted in the annals of Amoy, which reads thus "Sumatra in the time of the Han dynasty was called T'iao-chih, and in the Tang Dynasty Po-szu and Ta-shih" should have made me fall into the error I committed.

I have now succeeded in obtaining a copy of the Wen-hien-t'ung-kao 文獻通考 and from the account I have read therein regarding T'iao-chih I have reason to alter my views respecting its position. I am, however, not at all satisfied with the position usually assigned to it, namely the borders of the Caspian sea. I am inclined to think that after a patient investigation, it will be found to have been situated not far from the mouth of the Indus, and that the Western Sea crossed by Chang-kien 張騫 and Kan-ying 甘英 to reach Ta-tsin 大秦 will be found to be the sea lying between the Indus and the Persian Gulf. I do not think that the Caspian sea was known to the Chinese by the name of the Western sea, and I do not think that the Mediterranean can in any way be meant.

Ships stored with three years' provisions would not I think be used on the Caspian, and I do not think it would take as long as three months to cross it.

The sailors from the Western frontier of Gan-seih 安息 will, I think, be found to be the sailors of the Persian gulf.

I should like to see this subject fully discussed.

T'iao-chih 條支 appears from the Wen-hien-t'ung-kao 文獻通考 to have been

situated on the Western sea and was tributary to Gan-seih. Its climate was hot and damp, its soil fertile and capable of producing all kinds of grain, it abounded with Rhinoceros, Buffaloes, Peacocks and monster Birds.

The same description of the climate, the animals, and Birds serve equally well for Sumatra; hence another cause of the error I fell into.

GEO. PHILLIPS.

Amoy, 24th September, 1869.

THE KINSATS, OR JAPANESE PAPER MONEY.

The issue of this paper currency may be dated from a proclamation issued in the Kioto Gazette on or about the 19th of September 1868, when the daimios who overthrew the Shogoon, or Tycoon as he was formerly called, finding themselves in want of money, hit on this expedient for obtaining funds. Thirty millions of *Rios* (Taela) were the amount first issued on loan to all classes,—daimios, military, and civilians indiscriminately, to be repaid within thirteen years at the rate of ten per cent. per annum. The values of the notes issued

were as follows: one quarter Boo, one Boo, one Rio, five Rios, ten Rios, and so on up to one hundred Rios. They were issued at par and remained so for some little time, when they depreciated to from fifteen to twenty per cent.

The *Kinsat* is a piece of thin cardboard made from Echizen paper. That of the quarter *Boo*, the lowest denomination, measures $3\frac{1}{2}$ inches in length by $1\frac{1}{2}$. The notes increase in size with the value. A hole is punched at the top for stringing the notes together like cash.

Of the original issue, the Japanese Government retained nineteen millions. It has expended fourteen, and there remain five in the Treasury. The remainder were issued as above mentioned.

The people do not like this paper money at all; and a strong suspicion exists that the Government is forcing its currency after the manner of Asiatic financiers—by intimidation.

The following is a fac simile of one of the notes constituting this paper currency, with a translation of the characters forming the inscription:



OBVERSE.

Translation.

OBVERSE.—Two compartments of unequal size. The upper one oblong, and



REVERSE.

enclosed with a scroll-border. The lower square, and border formed by two dragons, facing inwards and grasping the mystic

pearl, which forms the centre of the upper line of border.

Upper Compartment, Inscription: *Kin Yih Chu*—One *Chu* (*Shiu*) of Gold. A circular seal in vermilion impressed upon the two lower characters.

Lower Compartment, Inscription: *T'ai Ch'eng Kwan Hwei Ki Keuh*—Officers of Supreme Government [or, Great Officers of Government] Joint Computing [or, Council] Office.

REVERSE.—Perpendicular inscription inclosed in oblong border composed of the bodies and plumage of two phoenixes, fancifully interwoven with scroll work.

Inscription: *K'ing Ying Wu-ch'ên Fa Hing. Tung yung She San Nien Hien.*—Issued in the *wu-ch'ên* year of [the reign] *K'ing Ying* (A.D. 1868). Available as currency for the space of thirteen years.

An oblong seal in vermilion consisting in two ancient characters is impressed in the centre. R.

LES PALMIERS DE LA CHINE.

D'après le titre que je donne à la notice suivante on pourrait s'attendre à un travail scientifique sur les palmiers. Mais me trouvant au Nord de la Chine où je ne puis trouver que deux ou trois espèces de palmiers dans les serres, je ne puis pas me livrer à l'étude de ces arbres intéressants du sud et je dois me borner à présenter à mes lecteurs le résultat de mes recherches dans les livres Chinois sur ce sujet. Peut-être cela provoquera-t-il quelques discussions intéressantes dans ce journal qui à ce qu'il paraît a de la prédilection pour des articles concernant les plantes de la Chine. Je n'ai pas l'intention de fatiguer mes lecteurs avec une traduction littérale des ouvrages Chinois. On sait combien le style Chinois est pénible à consulter par ses répétitions nombreuses, ses contradictions, le manque de système de critique et surtout de logique. Mais les Chinois n'admettraient jamais un livre parmi les classiques s'il était écrit d'une manière claire et sans absurdités. Cependant en ce qui concerne le **本草**

綱目 *Pên-ts'ao-kang-mu* je ne dis pas que ce livre ne présente pas beaucoup d'intérêt pour nous Européens, seulement il faut soumettre tout à une critique sévère et il est assez difficile d'en séparer le vrai et l'utile qui s'y trouvent. **李時珍** *Li-shi-tchên*, l'auteur du célèbre *Pên-ts'ao* est toujours le plus sérieux des naturalistes Chinois et tout ce qui a été écrit après lui à propos d'histoire naturelle en Chine n'est en grande partie qu'une répétition défigurée et embrouillée du *Pên-ts'ao*. C'est

dans ce dernier livre que j'ai puisé pour ce petit travail et dans la botanique Chinoise **植物名實圖考** *Tchi wu ming shi t'u k'ao*, ouvrage dont j'ai déjà parlé plusieurs fois dans les *N. & Q.* Il se distingue surtout par les nombreuses et jolies planches qui l'accompagnent. Je n'ai fait que recueillir et mettre dans un certain ordre tout ce qui pourrait servir à reconnaître les plantes dont il s'agit d'après la description Chinoise. J'ai omis beaucoup de choses qui paraissent de haute importance aux Chinois mais qui pour l'Européen n'ont aucune valeur.

Je commencerai par l'arbre à farine dont il a été question dans les *N.N.* 5 et 6 des *N. & Q.* et que Dr. Hance croit devoir rapporter à une espèce de *Cycas*. 1. 枕

椰子 *kwang lang ts'ao* (*Pên-ts'ao* XXXI

p. 22.) Synonymes 麴木 *mien mu*,

董櫻 *tung tsung*, 鐵木 *t'ieh mu*. Le

bois s'appelle 姑榔木 *ku lang mu*.

D'après les auteurs Chinois le *kuang lang* serait un arbre haut de 50 à 60 pieds, droit, très simple, d'une circonférence de 4 à 5 brasses [圖]* qui a quelque ressemblance

avec le 栟櫚 (*Chamaerops Fortunei* v. N.)

le 檳榔 (*Areca Catechu*) le 波斯棗

(*Phoenix dactylifera* v. N.), le 椰子

(*Cocos nucifera*) le 古散. Il est luisant

kuang (光) et comme il ressemble au pin

lang (*Areca Catechu*) on lui a donné le nom

de *kuang lang*. Le bois ressemble au bam-

bou, il est de couleur rouge noirâtre très

dur et durable et c'est à cause de cela qu'on

l'appelle aussi *t'ieh mu* (bois de fer.) Il est

veiné et ressemble sous ce rapport au 花梨

木 *hua li mu* (arbre très commun au sud

de la Chine et très estimé par les Chinois,

mais qui à ce qu'il paraît jusqu'à présent

n'a pas été digne de l'attention de nos

botanistes.) Au centre l'arbre est humide

et pourrit facilement. Les menuisiers le

coupent en pièces et en confectionnent des

échiquiers. Aussi en peut on fabriquer des

pioches et dans certains endroits les mari-

niers se servent de lances faites avec ce bois.

Le sommet du tronc soutient quelques

dizaines de branches en forme de grandes

feuilles 大枝葉. Ces feuilles naissent

en épis 穗 luxuriants des fleurs de couleur

* Il ne faut pas oublier que l'exagération est le trait saillant du style Chinois.

verdâtre. Ces fruits peuvent être récoltés pendant toute l'année. Ils ressemblent à des perles noirâtres, sont serrés les uns contre les autres 團團. Chaque branche (péduncule commun) ne contient pas moins de 100 pièces. Un arbre porte à peu près une centaine de ces branches pendantes qui ressemblent à un parasol, ce qui est très joli à voir. Audessous des feuilles se trouvent des fibres mêlées confusément comme chez l'arbre tsung (Chamaerops Fortunei) et ressemblent à une queue de cheval. Le peuple de Kuangtung les recueille et en confectionne des tissus. On met les fibres d'abord dans de l'eau salée afin qu'elles se gonflent et deviennent fines. Elles se prêtent aussi à la construction des vaisseaux (calfatage? Le texte dit 不用釘線 on n'a besoin ni de clous ni de fil.) L'écorce est très tenace et flexible et propre à faire des 纜 cordes pour tirer de l'eau des puits.

Quant à la farine que fournit l'arbre les auteurs Chinois rapportent que dans l'écorce se trouve une farine blanche, d'après d'autres de couleur rouge jaunâtre, qui ressemble au riz grossièrement pilé et qu'on dit assez nourrissante. "Quand on la mange on n'a pas faim." Les provinces où croît le kuang-lang ne produisent que très peu de blé et on y mange cette farine avec du lait de vache. Aussi en cuit on des gateaux. Un autre auteur dit que la farine se trouve sous l'écorce, qu'il faut percer l'arbre jusqu'à plusieurs pouces pour arriver jusqu'à la farine. Si l'arbre est grand il donne jusqu'à 100 livres chin. de farine.

L'arbre kuang-lang croît dans la Chine méridionale, dans les deux Kuang, au Ssu tch'uan (交蜀 et 祥柯.) Il aime les vallées des montagnes. On le cultive aussi dans les jardins et dans les fermes.

Cette description de l'arbre kuang lang pourvu qu'elle soit à peu près exacte ne s'accorde pas tout à fait avec l'opinion du Dr. Hance. La Cycas a des feuilles pennées, mais tous les Chinois s'accordent à donner au kuang lang des feuilles en éventail comme chez Chamaerops et les traités en donnent les mêmes dessins. La Cycas est un petit arbre tandis que le kuang lang paraît être de haute taille.

2. 蔞木麩 So mu mien (Pên tsao XXXI. 23.) Synonymes 樓木 siang mu, 都勾樹 tu kou shu. C'est encore un autre arbre que les Chinois décrivent comme arbre farinier et qui doit être aussi un palmier. Il est de haute taille, plus de 100 pieds chin. avec une circonférence de 4-5 brasses (!) Les feuilles se trouvent au

sommet et s'étendent de deux côtés comme les ailes d'un oiseau qui vole. (Elles sont probablement tourbées en arc.) Elles sont disposées comme le 莎衣 so y (Manteaux des Chinois pour la pluie faits avec les fibres l'écorce de Chamaerops Fortunei; Rain cloaks.) Le texte Chinois dit: 葉離披如莎衣 traduit mot à mot: Ces feuilles se séparent et s'étendent à l'instar des so y. Peut-être ce passage se rapporte à la structure des feuilles qui se séparent en fibres. C'est par cette ressemblance des feuilles avec le so y que Li shi tchên explique le caractère 蔞. L'écorce de l'arbre contient un gruau blanc ou d'un blanc jaunâtre. Un arbre fournit jusqu'à 100 livres chin. On pile ce gruau ou on le mout. La farine qui s'appelle 蔞麩 est de bonne apparence, légère, glissante, meilleure que celle du kuang-lang. Elle se prête à la fabrication de gateaux. Le so mu croît dans les vallées des montagnes du 嶺南 (Chine méridionale.) Il se trouve aussi dans huit départements du Ssu-tch'uan. Quelques auteurs rapportent qu'à 交趾 (Cochin Chine) se trouve un arbre 樓木 siang mu qui ressemble au kuang-lang et dont l'écorce contient une farine blanche comme du riz grossièrement pilé. Li shi tchên croit que cet arbre et le so mu sont la même chose.

Il identifie aussi avec le so mu l'arbre 都勾 décrit par quelques auteurs Chinois comme arbre qui ressemble à Chamaerops et donne de la farine. Cet arbre so mu, ou siang mu paraît autant inconnu aux Européens que le kuang lang. Cependant j'ose avancer l'hypothèse que l'arbre siang mu de la Cochin Chine serait peut-être le sagoutier Arenga saccharifera dont fait mention Dr. Hance, (N. & Q.)

3. 無漏子 wu lou tsü (Pên tsao XXXI 21) Synonymes 千年棗 ts'ien nien tsao 萬歲棗 wan nien tsao 波斯棗 po ssü tsao 番棗 fan tsao. Arbre très vigoureux qui vit fort long temps, ce qui est exprimé par les noms ts'ien nien tsao, wan nien tsao (Jujubier de mille ans, de dix mille ans). L'arbre est droit comme une flèche, sans branches latérales, haut de trente à quarante pieds chin. Il a 5 à 6 pieds de circonférence. Son écorce ressemble aux écailles du dragon. Les branches en forme de feuilles sortent du sommet comme chez le tsung li (Chamaerops). D'autres écrivains comparent ses feuilles avec celles du 土

藤 t'u t'êng (probablement une espèce de *Calamus Rattan*). Les feuilles sont persistantes. L'arbre fleurit au deuxième mois. Les fleurs sont dans le genre des fleurs du **蕉** tsiao' (*Musa*). La fleur a deux pieds (?) **花有兩脚**. Peu à peu s'ouvre (probablement la spathe) et on découvre quelques dizaines de **房** fang*. Dans l'espace de 3 à 5 ans l'arbre ne porte de fruits qu'une seule fois. Chaque grappe **朶** à 20 à 30 fruits qui ressemblent au **青** **棗** ts'ing tsao (*Zizyphus vulgaris*) des contrées septentrionales. Les navires qui viennent des endroits où l'arbre se trouve (po ssü kuo) apportent ces fruits en Chine. Ils sont très doux. La chair et la pelure s'émiettent facilement. La couleur est comme celle du **沙糖** sha t'ang (cassonade). Le noyau n'est pas comme chez le tsao (*Zizyphus*), il n'a pas les deux extrémités en pointe. (On se rappellera que le noyau de *Zizyphus* surtout dans la grande espèce du Shan tung qui est connue dans le commerce sous le nom de datte de Chine est très pointu). Le noyau du wu lou tsü ou po ssü tsao est enroulé des deux côtés **雙卷**, rond et ressemble au **紫礦** (probablement un minéral (?)) Quand on le met dans la terre il ne germe pas parce qu'il est trop mûr. Dans les pays étrangers, où le wu lou tsü croît on l'appelle **苦魯麻** k'u lu ma. C'est un fruit très nourrissant qui facilite aussi l'expectoration.

Li shi tchên dit que le nom po ssü tsao prouve que l'arbre en question n'est pas originaire de la Chine et qu'il croît dans le Po ssü kuo. Mais il y en a aussi dans la province de Kuang tung. A **成都** Tchêng tu (Capitale de la province de Ssü tch'uan) il y a 5 à 6 arbres de cette espèce, très anciens, qui datent du temps de la Dynastie des Han. Le nom local est **金果樹** kin kuo shu (arbre à fruits d'or) à cause de leur haute valeur.†

D'après cette description chinoise de l'arbre wu lou tsü ou po ssü tsao il ne reste pas de doute qu'il s'agit de *Phoenix dactylifera* et la description donne quelques détails qui sont très exacts. Le tronc du dattier est en effet hérissé d'écaillés épaisses

* Fang n'est pas tout à fait clair. Dr. Williams (*Bridgeman's Chrestomathy*) traduit **花房** par receptaculum—Morrison par : the calyx of a flower.

† Il ne faut pas oublier que les Chinois donnent aussi à *Salisburia adiantifolia* le nom de kin kuo shu (jinko des Japonais.)

(écaillés de dragon du Pên t'sao) formées par les bases long temps persistantes des pétioles des anciennes feuilles que l'on a coupées. Les inégalités le rendent commode pour y monter. Ce que le Pên t'sao rapporte du fruit et du noyau du po ssü tsao s'accorde avec le noyau de la datte. On se rappellera qu'il a d'un côté dans sa longueur un sillon, qu'il est très dur et quand on le gratte avec un couteau il prend l'apparence d'une petite pierre. Une autre preuve de l'identité du po ssü tsao avec le dattier serait le nom ku lu ma qu'on donne d'après le Pên t'sao aux fruits à Po ssü kuo. Je me trouve en mesure d'assurer que la datte s'appelle en persan *gourmah*.*) *Phoenix dactylifera* est très commune en Perse, surtout aux environs du golfe persique.

Il ne reste qu'à prouver si le dattier se trouve en effet en Chine comme le raconte le Pên t'sao. Williams le nie, (*Middle Kingdom*, I. 278.) Nos botanistes n'indiquent que le *Phoenix acanlis* à Hongkong. J'ignore si les fruits en sont édibles. Je n'ai pu rien trouver là-dessus dans les livres.

Quant aux synonymes que cite le Pên t'sao pour le po ssü kuo, Li shi tchên croit devoir rapporter le **千年棗** t'sien nien tsao à un autre arbre qui croît aussi à l'étranger, dans les pays méridionaux aux bords de la mer et qui serait l'arbre **海櫻** hai tsung célébré par le poète **杜甫** Tu fu. On attribue à ce hai tsung des fruits grands comme une tasse.

Li shi tchên fait encore l'observation que le fruit **巴旦杏** pa tan hing porte aussi le nom Ku lu ma mais que ce n'est pas le po ssü kuo. Le Pên t'sao décrit ce pa tan hing XXIX. 3.

4. **鳳尾蕉** fêng wei tsiao (tchi wu ming shi t'u k'ao XXXVII. 27.) Dans le Pên t'sao on trouve ce nom parmi les synonymes du po ssü kuo. Mais la botanique Chinoise tchi wu ming, etc. décrit l'arbre comme différent, sans cependant le caractériser suffisamment. D'après la botanique

* J'observerai en passant que cela prouverait aussi que le Po ssü est la Perse et pas le Soudan comme l'a voulu prouver Mr Phillips ("N. & Q. III No. 6.) Les arguments qu'il cite prouvent justement le contraire de ce qu'il veut démontrer. Il rapporte avoir trouvé dans les annales Chinoises que "po ssü kuo is famous for its grapes as large as hen's eggs and its swift horses." Il n'y a nul doute qu'il s'agit de la Perse. Il est bien certain que la vigne ne vient pas dans les tropiques tandis que qu'on considère la Perse et le Caucase comme patrie de la vigne. Alex. de Humboldt dit qu'il a trouvé les meilleures grappes du monde aux bords de la Mer Caspienne. L'excellence des chevaux persans est aussi une chose bien connue.

Chinoise le fêng wei tsiao (Musa à queue de Phénix) serait un arbre de la Chine méridionale surtout du Yunnan. Il est couvert d'écailles. Les feuilles ressemblent au taung lü, se terminent en pointe, sont dures, luisantes et lisses. Quand l'arbre se dessèche on n'a qu'à le brûler avec un clou chauffé et il poussera de nouveau. Le dessin que donne ce livre ressemble à Cycas revoluta. Cependant Cycas revoluta qu'on rencontre très souvent dans les serres de Peking y est connue sous le nom de 鐵樹 t'ieh shu.

5 鐵樹果 t'ieh shu kuo (tchi wu ming shi t'u k'ao XXXVI. 43.) Ce nom ne se trouve pas dans le Pên ts'ao. La botanique Chinoise dit que c'est un arbre du Yunnan qui porte au sommet du tronc un faisceau de feuilles serrées les unes contre les autres. Ces feuilles longues de 7 à 8 pouces ont la form d'un cuiller avec la manche. Les fruits se trouvent des cotés de ces manches. Ils sont ronds, comprimés avec une dépression (?) [H] au milieu et n'ont pas de goût. Les habitants du Yunnan les appellent oeufs de Phénix. Il y a un noyau au milieu. Cet arbre ne porte de fruits que tous les 12 ans. On le cultive par curiosité dans les jardins mais il ne compte pas parmi les arbres fruitiers. Une planche dans le même ouvrage représente le t'ieh shu kuo comme palmier à feuilles pennées.

(To be continued.)

E. BRETSCHEIDER.

Pékin le 15 Août, 1869.

Queries.

WORKS ON CHINESE ARCHITECTURE.—Do any works, Foreign or Chinese, exist treating of native architecture, and if so will any correspondent oblige me with their titles?
ARCHITECT.

THE CHINESE DRAGON.—I see that M. David (misspelt in the newspapers as M. Davis) the well known French naturalist, is reported to have discovered a species of lizard which he takes to be the type of the familiar Chinese dragon. But if I am rightly informed this has long been referred by educated Chinese to a well known and described species. I shall be glad if any one can throw light upon the subject.

B. W.

SNAKES IN HONGKONG.—Can any one inform me if there is more than one species of snake (the boa constrictor) in Hongkong. I can find no special information on the subject in any works procurable.

NATURALIST.

MAPS OF CHINA.—By whom is the best map of China published, and where can it be obtained? Are any copies of the Jesuit survey procurable, and in what way? What is the best native work on the general geography of the empire?
G.

THE IMPERIAL LIBRARY.—I understand that catalogues can be obtained of all the works in the Imperial Library. Where can they be got, and at what price? Any information about the library itself, the building, number of volumes, &c., &c., &c. will be greatly obliged a

CONSTANT READER.

Replies.

CHINESE OATHS. (Vol. 3, p. 17 and p. 120).—Much might undoubtedly be written from a speculative point of view with reference to Chinese Oaths, their nature, their value as a bond upon the conscience, &c.; but theorizing on such a subject is of little use without a preliminary knowledge of the light in which the ceremony or rite of oath-taking is looked upon by the Chinese themselves, and of the circumstances under which oaths are taken and considered obligatory. Without entering upon the ethical questions connected with the practice of judicial swearing, which have been so fully discussed by J. S. Mill and other writers of the highest distinction, it may be remarked that, although the Chinese have undoubtedly a distinct and even solemn impression concerning the value of an oath, their traditional ideas in no wise connect the ceremony of swearing with the conduct of judicial proceedings; and herein lies the whole question with regard to the advisability of introducing Chinese imprecations into European courts of justice, which has already been the subject of argument. Without presuming to offer a definite opinion upon this point, to a decision upon which, however, a moderate experience of Chinese character and habits of thought will probably be found quite sufficient as a guide, the object of the present paper is merely that of placing in an English dress the remarks drawn up at the writer's request, by a native Chinese, quite unacquainted with the ideas of judicial swearing, on the subject of oaths among his countrymen. The following is a literal translation of his memorandum on the subject:

"The practice of swearing 發誓 has been handed down from the most ancient times. In general, it may be defined as the proceeding adopted for making manifest purity of heart and freedom from wrong intentions.

"Chinese make oaths, for instance, in cases where a person who has lost some article of property, or met with any kind of misfortune, wrongfully accuses another of being the thief or of having inflicted injury upon him. The accused person, conscious of his innocence, will then make oath with his accuser, saying: 'If I have done this thing, may I never prosper more—or, may I be struck dead.' On the other hand the accuser will utter the same imprecation upon himself, in case he shall have brought a false charge. This kind of oath is made use of in trifling, everyday matters.

"There is also the practice of cutting off a cock's head 斬鷄頭. In cases where a person has been wrongfully accused by another, he will undertake to cut off a cock's head in the presence of his accuser, by way of oath. The person who is to decapitate the fowl takes it, in company with his adversary, to the sanctuary of a temple, where worship is offered by striking the bell and beating upon the drum. The fowl is then placed upon the altar, and the accused person offers prayers to the deity; after which, with one blow of his knife, he strikes off the head of the cock. At the same moment he exclaims: 'If I have done this thing of which I am accused, O god, thou who knowest and art above, do thou unto me even as I have done unto this fowl; but if I am guiltless, unto him who hath borne false witness against me, do thou even so!'—Such an oath as this is only made in some great matter. There have been such proofs of its having been answered, that few people would venture to resort to it hastily.

"Another mode of swearing is called 'burning the oath' 燒誓, or 'burning the yellow paper' 燒黃紙. For instance, when two or more persons are in partnership, at the close of the year they make offerings to the gods, in acknowledgement of the protection and favour to which alone the prosperity enjoyed during the past year has been due. After the act of worship has been terminated, each partner takes a slip of yellow paper, and inscribes with his own hand his name and age, and adds that he has been in partnership with so-and-so during the year now expired, during which time he has not wronged his partner by the slightest fraud or deceit. If it be otherwise, may the wisdom of the god detect and punish him! These words having been written on the scroll, it is then burnt before the altar in testimony of the writer's truth.

"When a Chinese woman or girl clandestinely swears everlasting fidelity to a

man as her chosen husband, 私結百年伉儷, the parties take a copper cash, a bracelet, head-ornament, or similar object, and break it in two. Each person takes one of the pieces, and preserves it as a token of the oath that neither will enter into any other matrimonial union. This is called 'swearing to an alliance' 盟誓. The same oath is made by blowing out a candle, dashing a cup upon the ground, and in other ways. These refer to relations between men and women. Men, in like manner, swear brotherhood to each other, vowing that they will live together and together die, will share each other's perils and afford protection one to the other, all of which comes under the head of 'oaths of alliance.'"

So far the Chinese writer, who has apparently stated the case with reference to the oaths taken by his countrymen fairly enough, though, somewhat strangely, he has omitted to mention the practice of cementing an oath by blood, which is the favourite usage at the present day on the part of the secret societies, and which is certainly at least five-and-twenty centuries old. In order to complete this brief survey, it may be permissible to extract the following passage from Dr. Legge's note to his translation of Mencius, *Chinese Classics*, Vol. II, p. 313, with reference to this ceremony: "The duke of Hwan nine times brought together an assembly of the princes, the chief gathering being at Kw'ei-k'ew, B. C. 650. At those meetings, the usual custom was first to dig a square pit, over which the victim was slain. Its left ear was cut off, and its blood received in an ornamented vessel. The president then read the articles of agreement, with his face to the North, as in the presence of the spirits of the sun and moon, after which all the members of the meeting took the blood and smeared the sides of their mouth with it. This was called 歃血 (*cha hieh*). The victim was then placed in the pit, the articles of agreement placed upon it, and the whole covered up. This was called 載書 (*tsai shu*)."

As a general conclusion it may be asserted that the two ideas connected with an oath in the minds of the Chinese are those of *compurgation* and *federation*. That under such circumstances the bewilderment of a Chinese witness in a European court of justice should be only increased by his being called upon to use the forms familiar to him solely in the above sense, and to use them, most probably, in a bungling, in-

complete manner, for the purpose of giving validity to his testimony, will not appear surprising. At the same time, the distinct appreciation that the Chinese undoubtedly have of a higher power, as shown by their own forms of oaths, assists the conclusion that in making a "solemn affirmation before Heaven," or, as they express the idea themselves, *tang T'ien kang hwa* 當天講話 they are not without a sense of the duty of speaking the truth.

Canton.

W. F. MAYERS.

WHEEL CARRIAGES IMPELLED BY WIND.

—At page 16 of Vol. 1 of *Notes and Queries* E. C. B. calls attention to a note by Marsden on Marco Polo's silence with respect to the employment in some provinces of China of wheel carriages impelled by wind, and desires to learn by what author their existence was first mentioned. The following extract from a description of China in Murray's *Encyclopædia of Geography* (London, 1834), though not answering fully E. C. B.'s query, may yet interest him:

"Ordinary goods are conveyed by double barrows, forming a small cart, the movements of which are produced, when wind favours, by the use of the sails similar to those of a boat. The narratives of the late embassy occasionally mention the passage of whole fleets of wheelbarrows. This practice is noticed by the old travellers, and, on their testimony, by Milton, in his allusion to

'Sericana, where Chineses drive

With sails and wind their cany waggons light.'"

A. F.

THE TITLE 檀那. (Vol. 3, p. 124).—

The term 檀那 is indeed as C. A. correctly surmises "of Indian origin and merely a phonetic representation" or transliteration of a Sanskrit term, viz. *dāna*. The latter is a substantive derived from the root *dā* to give, and signifies therefore a gift. It is of very frequent occurrence in Chinese Buddhist and Taoistic literature especially however in the following two combinations. (1.) *Dāna* (檀那) or more correctly *dāna pāramitā* (檀那波羅蜜多) is one of the famous six *pāramitās* or cardinal virtues which carry man across (*itā*) the whirlpools of transmigration to the other shore (*pāram*) i.e. to a state of absolute perfection (到彼岸). In this connection *dāna* (檀那) is usually explained by 布施 charity, and represents

then the virtue of religious benevolence implying all kinds of sacrifices or offerings made for the furtherance of Buddhism and including even self-mutilation and self-immolation. More commonly however it simply signifies alms or support of any kind given to priests or Buddhist institutions. This brings us (2.) to the phrase *dānapati* (檀越 explained by 施主 benevolent lord) which signifies a man (*pati*, literary husband) who by monetary or other support (*dāna*) given to Buddhist establishments makes himself conspicuous as an influential patron of the Buddhist church. The phrase 檀那 or 作檀越者 has thus become a title of honour bestowed especially on the founders or protectors of monasteries and nunneries.

E. J. EITEL.

ERRATA.

Vol 3, No. 8, p. 123, 2nd col., line 2, for Noo read Ngo; line 3 and elsewhere for *Lu* read *Lü*, and for *Ts'in* read *Ts'ün*; line 15, for *huh* read *Luh*; line 16, for *Kik* read *Keh*. Line 3rd from bottom, for promival read primeval. P. 125, 1st col., in list of the 13 Provinces, after K'i Chow insert 幽州 Yeo Chow.

Contributors are requested to write their contributions "legibly" and when practicable on one side of the paper only. Especially is this necessary with Scientific terms. Many errata have occurred solely from inattention to this request. We also beg them invariably to head their Replies with a reference in brackets to the No. and page of the Query answered by them.

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TABLE OF CONTENTS.

NOTES :—Notes on Metempsychosis as taught by Chinese Buddhists, 145—Palm Tree, 147—Les Palmiers la Chine, 150—The Designation 天竺國 Tian Chuh Kwoh, 152—A Chinese Theorem, 153—The Chinese Names given to Arabia and Persia, 154—A Plea for a Common System of Orthography, 155—L'Infanticide en Chine, 156.	
QUERIES :—The Term T-Cloth ; Vicarious Worship ; Pagodas in China ; Juries in China, 157—Various Kinds of Rice ; Actresses in China ; A Literary Puzzle, 158.	
REPLIES :—Snakes in Hongkong ; All Fools' Day ; Green Haired Tortoise, 158.	
LITERARY NOTICES,	159
NOTICE TO CONTRIBUTORS,	160

Notes.

NOTES ON METEMPSYCHOSIS AS TAUGHT BY CHINESE BUDDHISTS.

(Continued from page 113.)

This is the shape in which Shākyaṃuni Buddha, the founder of the present Buddhist church, had the dogma of metempsychosis handed down to him by the literature of the previous centuries. He found it taught in the records of antiquity as well as by contemporaneous philosophers, and he daily saw it acted upon by the common people. Of course this dogma of the soul's transmigration is a mighty weapon in the hand of an eloquent preacher and Shākyaṃuni seems to have perceived that from the very first.

There is nothing so very frightful to us descendants of Western nations in the idea of transmigration ; there may be rather something attractive in it for many. For life is to us the highest blessing and death we hate. Many would therefore submit to a thousand deaths if they were to live again a thousand times, and they would not care

much how their lives might be, for life is precious to us in itself. But a different thing altogether it is with the sons of hot climates, with the lazy indolent Hindoo, with the sedentary Chinaman. To him life itself has nothing very attractive ; he counts death—if he may rest after that—a blessing. To suffer, to suffer even the fiercest torture of hell, to suffer even for millions of years, is not half as frightful an idea to him as to be forced to act, to labour, to work for millions of years, being subject to death indeed, but with no welcome rest after death, being condemned to die immediately to be reborn again, perhaps as a hard worked animal or an unclean cur. This it is which makes the hearts of Oriental nations tremble with terror, and this is the weapon with which crafty Buddhist priests subdued the stubborn hearts of Eastern Asia. The clever founder of Buddhism, Shākyaṃuni himself, knew well how to wield this trusty weapon, and daily he preached it and daily his fanatic followers spread this doctrine farther and farther. They did not handle it, however, as a tenet of speculative philosophy, they did not treat it as a sort of esoteric mystery only to be revealed to the initiated, but directly appealing to man's moral conscience they proffered this doctrine to all as the only satisfactory explanation of the unequal distribution of rewards and punishments for good and evil in this present world. Thus practically dealing with the doctrine of metempsychosis they passed over in silence—for nearly a thousand years—all purely metaphysical questions which Brahminism had been so busy with. Whilst the fathers of the Christian church kept disputing for centuries if the origin of each human soul was to be explained by Præ-existencianism, or by Creatianism or by Traducianism, the Buddhist mind reserved this question and did scarcely ever more than touch it. The consequence of these tactics was that Buddhism succeeded in bringing home this doctrine of the soul's transmigration to every heart in all its

practical bearings, so that at the present day every class of society in Buddhist countries, educated and uneducated, young and old, man and woman, among half civilised and among nomadical communities, think and speak and act in perfect accordance with this dogma. It is to them exactly what hell and damnation or the day of judgment is to Christian peoples.

Proceeding now to enter into the details of this doctrine, as it is now-a-days taught by Chinese Buddhists, we should first observe the central position which it has obtained within the whole range of systematic teaching. It is the very essence of the whole, animating all, pervading every single doctrine as the principle of life pervades the body. We see this—to mention but one instance—in the emblem the Buddhists chose at their very outset to typify the leading characteristics of their faith. What the cross is to the Christian church, emblematically pointing to the central truth of theoretical and practical Christianity, the same as regards fulness of significance is to the Buddhist his Dharma tchakra or “wheel of doctrine” (法輪). As the Christian speaks of preaching the cross, so the Buddhist speaks of “turning the wheel of doctrine” (轉法輪). For the idea of ceaseless rotations and transmigrations running through the whole system, branch and root, has made of Buddhism altogether a system of wheels within wheels. Ecce signum.

Look at the plan on which our universe and all other existing worlds have been constructed according to the teachings of Buddhism. There is in the centre mountain Mêru supporting the heavens and forming as it were the nave of the wheel. For around the Mêru are distributed the four great continents of our universe with their appurtenances like so many spokes to the wheel. These are bordered by seven concentric circles of mountains (七金山) separated from each other by oceans and fringed by a double hoop of iron rocks, the so-called Tohakra vala (大小旃迦羅山). There we have the wheel complete. But here at once comes in the idea of transmigration as the main-spring to set the wheel in motion. For if you ask who has created this circular universe and how long it will exist, the Buddhists tell you that it is uncreated, that it has neither beginning nor end. Fate (天命), they say, so ordained it that the world's being once in existence should be subject to a continual succession of destructions and reconstructions. The world exists, but only for a comparatively

short time, for after a Kalpa (劫 i.e. world-period) of continued existence (住劫) comes a Kalpa of destruction (壞劫) followed by a Kalpa of continued destruction or emptiness (空劫), which is succeeded by a kalpa of re-construction (成劫), a kalpa of continued existence (住劫), a kalpa of destruction 壞劫 and so on *ad infinitum* as regular as clock work. We see then that the idea of transmigration has a broad cosmological basis, subjecting the whole universe, nay all existing worlds—myriads of which the Buddhists know—to an endless rotation of existence, destruction, and reproduction. But now we come to the wheels within the wheel. All living creatures, we are further informed, are continually drawn round and round by the same whirligig, subject to the same law of rotation, which is here however diversified by their interchanging position and by their gyrating in divers directions. These diversities are not ruled like the revolutions of the universe by a stern fixed law of necessity, but by the moral character of each individual. So much more we have then of wheels within wheels. Birth in this world, we are told, is not the beginning, nor death the end of life. In ceaseless eddies the tide of being rolls surging on. Every creature is subject to production, growth, decay and reproduction. An endless dizzy round, but not without its laws and rules. Birth may take place in four different manners, called Tchaturyôni (四生.) There is the oviparous birth (卵生) from an egg, the viviparous birth (胎生) from an uterus, birth from moisture or putridity (溼生) and birth by metamorphosis (化生) by which existence is received in an instant in its full maturity. But in any of these cases, whether birth take place through an egg or uterus, through moisture or through transformation, the being thus born is at the moment of its birth placed in one of the following conditions, or to use the phraseology of the Buddhists it finds itself on one of the following six paths (or gati 六道.) It will be either a Dêva (天) living in one of the six heavenly mansions called Dêvalôkas (六天), or a human being (人) on one of the four continents, or an Asura (阿修羅) i.e. one of the titanic enemies of gods and dêvas, or a being in

hell (地獄), or a Preta (餓鬼) i.e. demon tormented by insatiable hunger, or lastly, a common beast (畜生.)

(To be continued.)

E. J. EITEL.

PALM TREES.

(Continued from page 134.)

THE YE-TSZE 椰子 OR COCOA-NUT PALM.

The descriptions of the Cocoa-nut tree given by Chinese authors is very correct; the tree and the fruit are so well known however that any further observations on this head are needless.

The derivation of the name Yé is in all probability referable to some aboriginal or foreign language and has been incorporated into that of China. Nyur, nyu, and nyoh are names of the Cocoa nut in various Malayan dialects, and Crawford (*Indian Archipelago* vol. 1, p. 379) states that "by one or other of the terms *Kalapa* and *Nyor*, and sometimes by both, the coconut is known in every country of the Indian islands from Sumatra to the Philippines; nay, these names extend even to Madagascar and the Friendly Islands, with other portions of Australasia." The Chinese word Yé appears sufficiently close in sound to justify an assumption that it is derived from the same root. As usual, however, in similar cases, the Chinese seek an origin of the name within the influence of their own territorial knowledge and influence; but as their derivation of the word is based on a fable it may be dismissed for its practical worth, and narrated only as a specimen of the untrustworthiness of such sources of information on questions of this kind.

The story given by Chinese authors is to the following effect. The 林邑王 Lin-yih Wang having had a quarrel with the 越王 Yueh Wang, sent a man to assassinate him; this he did while his victim was in a state of intoxication; his head was then suspended on a tree and it became metamorphosed into a cocoa nut, with two eyes on the shell; thus the fruit acquired the name "Yueh Wang's head" Yueh-wong-t'au. And in the Tsing dynasty when the people called their rulers by the title "Yé" 爺 (inferentially instead of "wang.") a corresponding change took place in the name of the fruit and it was called by the same name Yé. The Pen Ts'ao discards this fable and attributes the name rather to the importance attached to

the Cocoa nut tree, which led to a title of respect being employed to designate it.

Besides Yueh-wong-t'au the only synonym positively referred to the Yé tree, is 胥餘 Sū-yú, a name employed by 司馬相如 Sz Mā Siang Yu in his poem called the 上林賦 Shang lin fu.

Other names are however given, with less certainty of correct identification, some of them probably referring to other Palms of which the writers have heard, and in their ignorance have "lumped" with the Cocoa nut, a process to which the Pen Ts'ao in particular is very prone. Thus we have 青田核 Ts'ing-tien-heh the Ts'ing tien (? green field) nut; this is said to grow in a country called 烏孫 Wu-sun; today is prepared from it; some of this wine was obtained by Lau Chang 劉璋 the Ruler of Shu 蜀 (the modern Sze-chuen) towards the close of the Han dynasty (first half of the third century). The 樹頭酒 Shu-t'au-tsiu, or tree from the summit of which wine is produced, is mentioned in the Pen Ts'ao under the head of Yé tree; other authors place the same remarks under the 貝貝 tree, and as the Pen Ts'ao adds that it is the Pei tree (though classed under the Yé) further notice of this synonym will be deferred till the Pei or 貝貝 (Palmyra Palm) come under consideration. Toddy however is obtained from the Cocoa nut tree, and therefore the name 樹頭酒 is as applicable to it as to the Palmyra.

Though the Cocoa nut tree is now spread all round the world within the tropics, its native country is not positively known; there is evidence, however, tending to prove it to be a native of South-eastern Asia, including the Malayan Archipelago, and to have been introduced by human agency into all other parts of the tropics, possibly even into the Polynesian Islands where it now grows so abundantly with every appearance of being indigenous.* The Chinese accounts of the Cocoa nut give us very few geographical hints; the countries named as producing this fruit, as has been shewn, appear to be comprised in the Foreign States bordering on the Province of Yunnan, and the Island of Hainan. In this latter place it now grows abundantly and forms an article of export trade; the trees form a marked feature in the landscape in Hainan

* See SEEMANN'S *Journal of Botany*, vol. 1, p. 99. Also TENNENT'S *Ceylon*, vol. 1, p. 346.

and on the opposite coast in the Department of Lui-chow; the most northerly spot in which I have seen it flourishing in this part of the world, is on the island of Now-chow, Latitude 20° 50' N.

Comparatively very little use is made of the Cocoa nut by the Chinese; the fleshy part of the nut is of course eaten, and not considered unwholesome, in a fresh state; it is also dried with sugar and consumed as a sweetmeat; the liquor of the nut is considered unwholesome, and is generally thrown away; though one author eulogises the beneficence of Heaven (天) in providing so refreshing a beverage in a country so excessively warm; the fibrous covering of the nut is made into cheap brooms and a few other coarse articles, but is not made into rope; for this latter purpose more suitable Palms abound in South-eastern Asia; one author says the fibres are employed to fasten ships, as has already been narrated of the *Kwang-lang*. The hard shell is made into various kinds of domestic utensils; in Kiung-chow, the capital city of Hainan, great varieties of tea-pots, basins, &c., are made from these shells, some simply plain and polished, others more or less highly ornamented with carved figures and various colours; these are the particular articles of virtue of Kiung-chow-fu. Special virtues are attributed to drinking vessels of cocoa nut shell; several authors mention, and the practice of the present day, especially on the part of soldiers on the march, retains the belief in the efficacy of such vessels in betraying the presence of poison; should there be poison in the liquor about to be drunk, ebullition will take place or the vessel will burst; this superstition is I believe very widely spread, and appears in slightly altered form in Ceylon.* Though toddy, or Palm wine, as has been shewn, is frequently mentioned by Chinese authors, it is otherwise unknown so far north as Canton; the effects of wine are stated to be cooling, and, if drunk in moderation, wholesome; the constant use of it is said to darken the colour of the beard.

In planting the cocoa nut tree, it is recommended that a quantity of salt be placed near the roots; the habit of the tree to grow to perfection only near the sea no doubt suggested this; a similar practice is followed in Ceylon, where however seaweed is substituted for salt. Mention is also made of the trees being so high that men

cannot get at the fruits; but they are gathered by To lo chi jin 多羅之人, who climb the trees for that purpose. I do not know if To lo chi jin means men or monkeys; the context suggests that latter; but the notions of superiority over other races of men on the part of the Chinese appears to have led some of their authors into as great a puzzle as to the line of demarcation between the two creatures, man, or rather foreign man, and monkey, as has their natural consanguinity modern philosophers of the West. To-lo is however a name for the Palmyra palm, and it is possible that the races who employed its leaves largely for writing upon, such as the Burmese for example, whose country is mentioned by other writers as producing the cocoa nut, may have become known by the name above quoted, i.e. men of the Palmyra.

THE PO-SZ TS'AU 波斯聚 OR PERSIAN DATE PALM.

There is nothing in Mr Phillips' notes in recent numbers of this periodical to cast a doubt on the well established fact that 波斯 Po-sz is identical with Persia; perhaps the geographical boundaries of that country were not, when "Po-sz" was written of by Chinese writers, exactly the same as they are at the present day; and it must of course be expected that with such imperfect means of acquiring a correct knowledge of so distant a country as the Chinese possessed, they were not always perfectly accurate in their estimation of its limits; indeed as appears from Mr Phillips' notes, we must be prepared to find that they have sometimes, through ignorance of its position, placed Persia even in the Indian Archipelago. This may be accounted for with a great show of probability by the consideration that in ancient times there were maintained both a land and a sea route between China and Western Asia; Persian produce not coming direct to China by the latter route, might be considered as coming from one of the intermediate ports, and the name of the country itself might similarly be misapplied. Moreover, as it required many years to correct the mistake of European discoverers that Cathay reached by the land route, and China by sea, were not one and the same country, so may Chinese have made similar mistakes, though I do not know of a well authenticated parallel instance, in their discoveries westward. Though the primary object of these notes is botanical, the identification of countries incidentally invites notice, and these remarks appear necessary to explain

* John De' Marignolli, early in the fourteenth century, in describing "Adam's Garden" in Ceylon, says of the Nargil (Cocoa nut) "They also make from the shell, spoons which are antidotes to poison." YULES *Cathay and the way thither*, vol. 2, p. 362.

why I still retain "Persian" as forming part of the name of the tree which heads this division of my note on Palm trees.

It is well known that the Chinese *Tsau*, which we usually render as "date" is not a date at all, but the fruit of *Zizyphus Vulgare* and perhaps other species of that genus; indeed the name with adjective prefixes, is applied to a great many different fruits much in the same way as is the case with the word "apple" in English—custard-apple, pine-apple, &c. In like manner the Chinese have applied their name *Tsau* to the dates of Persia and Arabia. This interchange of names in both cases has arisen from the similar appearance of the fruits when in a preserved state.

Chinese authors describe the Date tree with an accuracy proving that they knew at least that it was a Palm, and indeed their descriptions contain some minor details tending to shew that the tree was to some extent known to them. It is said to grow in the Southern Provinces, but though I am not aware that it is to be found much Eastward of British India, and even there, according to Roxburgh it does not bear fruits, it is quite possible that Chinese authors are correct in stating that it was at one time introduced into China; the importance of "Royal Botanic gardens" and the introduction of exotic plants and fruits under Government auspices, appears at times to have been recognized in China; not always meeting with success however, for we read that in the Han dynasty an Imperial garden in Shensi was stocked with various tropical trees, many of which died, in consequence, it may be assumed, of the unsuitability of the climate.

The nomenclature is profuse and not uninteresting. In the *Pen Ts'ao* the tree is named 無漏子 *Wu-lau-tze* of the derivation of which the author declares himself ignorant; then, apparently with the reckless disposition to unite various trees under one name which characterises that work, and of the correctness of which process in the case of the tree now under consideration, the *Chi uen ming shi t'u k'ao* expresses a doubt, the *Pen Ts'ao* gives the following names as synonyms. In allusion to the tree being long lived it is called the *thousand years Tsau*, and the *ten thousand years Tsau*; in reference to its foreign origin, the *ocean Tsau*, the *Persian Tsau*, and the foreign 番 *Tsau*; and in allusion to the veneration in which the tree is held (a veneration which is due to the utility of the tree and fruit) in its native country, it is called the

Golden Tsau; referring specially to the tree and not to the fruit, and in allusion to the Palm-like habit of its trunk and leaves it is called the *Hai-tsung* 海櫻 or *Ocean Palm*, and the 鳳尾蕉 *Phoenix tail plantain*.

I am not prepared at present to test by comparison with other authors the exact application of these various names; inasmuch as the *Pen Ts'ao* applies them to the Date Palm no doubt other authors sometimes employ them with the same signification; but I have met with passages from which it is evident that some of these names are at times employed to designate quite different plants. It is natural that trees so imperfectly known as the various Palms and Palm-like trees of the Southern Regions to writers in the north, particularly while the Kwang Provinces were included amongst the barbarous lands, should meet at their hands with great nomenclatural confusion.

Several authors state that the Persian date comes from Persia, but that the fruit is also brought by merchant ships from various countries in the south; I am not aware that they are imported at all at the present day by the Chinese. According to Chinese authors the tree is called by Persians 窟莽 *K'uh-máng*, and the same name for the tree is also attributed to "foreigners" in connection with the importation of the fruits, preserved in jars, by sea going ships; in this latter connection the name of the fruit is given as 苦魯麻棗 *Ku-lu-má-t'sau*, and 忽鹿麻棗 *Hwuh-luh-má-t'sau*, both being apparently reproductions of the same foreign word.

I fully agree with the remarks of Mr. F. Porter Smith (page 117 of this volume) on the unsatisfactory method of guessing at the identity of countries named in Chinese writings, on the mere resemblance of sound; similar remarks would be equally applicable to foreign names of trees and other products unless supported by evidence other than sound alone; nevertheless in the absence of a better interpretation, I venture to suggest one hypothetically of the names given above.

The Persian name of the tree, as distinguished from that of the fruit, given by Chinese authors, as is stated above, is *Kiuh-máng*, or, adopting the more ancient sounds, *K'uh-má*. What resemblance this has to the Persian name of the date tree I have no opportunity of ascertaining, being ignorant of that language and having no

means of reference at my disposal. The name however is not entirely unsuggestive of a relationship to *Tamar* (whence *Tadmor* the Roman city of Palmyra) the Arabian name of the Palm tree. But perhaps some other correspondent with better opportunity for reference, will enlighten us on this point.*

The other name given by Chinese writers, as the foreign name of the fruit, is not specifically referred to Persia, though sometimes coupled with *K'ih má* the alleged Persian name of the tree; it is referred rather to foreigners and southern foreigners without national distinction, and being associated with remarks on the importation of the fruit from the south, we naturally look in that direction for a solution. It is to be remarked that *K'u-lu-má*, though declared to be an imitation of a foreign word, is not given by itself as the foreign name of the date, but in an adjective sense before the word *tsú*; the fruit is not called *Ku-lu-má*, but the *Ku-lu-má-tsú*; hence is suggested the idea that *Ku-lu-má* is the name of a country used adjectively in the same way as *Po-sz* in the name *Po-sz tsú* or Persian date. The latter name would in all probability be associated with dates brought from Western Asia by the land route; though I meet with no mention of this fact we have nevertheless seen that grapes and figs were so conveyed to China, and it is scarcely likely that so renowned a fruit as the date should not likewise be so brought. When the same fruit was brought to China by the sea route it would of course be recognized by the consumers as the Persian date, but it would very naturally be looked upon from a different point of view by the mariners and traders who brought it by sea from the south; and instead of calling it the Persian *tsú* the probability is great that they would designate it as the *tsú* of the country where they obtained it. This view receives confirmation from a passage quoted in the 格致鏡原 *ke chih king yuán*, which states that the "*Tsú* of ten thousand years" (a synonym of the Persian

Tsú) comes from 忽魯謨 *Hwuh-lu mu*; this is very probably the same word as *Hwuh-luh-má* or *Ku-lu-má* mentioned above. We have then to seek for a country of that name from which dates may have been brought by Chinese vessels of the medieval ages.

Conscious of the liability to error involved in attaching too much importance to mere sound, and therefore subject to a better established identification of the country indicated should other contributors to *Notes and Queries* favour us with their views, I venture to suggest that the country referred to is the modern Quilon, in South India, and that *Ku-lu-má* represents *Kaulam-malé* by which that ancient port was styled by the Arabs of the ninth century; it has been variously styled by different medieval writers *Coilam*, *Coulam*, *Colam*, *Colom*, *Colon*, *Kaulam*, *Coilon* or *Coilun*, *Coloen* and *Kaulam-malé*; it requires no great violence of sound to see that the Chinese name agrees fairly with these medieval names of Quilon. But this identification receives support also from other considerations; Quilon was a large sea-port, one of the great emporiums where the Chinese vessels on the one hand and the Arabian on the other, met midway as it were between the Far East and the Far West of the then known world; there they exchanged their merchandize, and nothing could be more probable than that the dates of Arabia and Persia should there be shipped for China, and the be known by the mariners and traders as Quilon *tsú*. We have other instances of the name of the port being employed to designate its produce; M. Polo writing concerning this port of Quilon (*Coilon*) mentions *brasilwood* and *ginger*, both being called *Coilung* after the name of the place.†

The *Pen Ts'ao* gives a quotation, saying that the *Pà-tàn nang* 巴旦杏 or plum of *Pà-tàn*, is the same thing as *Hwuh-luh-má*; this may refer to the ancient seaport of *Pattan*, or *Fattan*, in the same territory as Quilon where there is a capacious harbour, and where Chinese and Arabian ships used likewise to congregate.

(To be continued.)

Canton. THEOS. SAMPSON.

LES PALMIÈRES DE LA CHINE.

(Continued.)

Il paraît être sûr que les nom 鳳尾蕉 et 鐵樹果 de la botanique Chinoise

* This was written before the appearance of Dr Bretschneider's note on this subject in the last number of *N. & Q.* We learn therefrom that the Persian name for date is *gourmah*, which is close enough in sound to *K'ih-má* to substantiate an identity. Notwithstanding that the argumentative character of my observations on the name *K'u lu-má* might lead in a different conclusion, they were in fact written, as now published, before I saw Dr. B.'s note; but I still think, for reasons given in the text, that my view of the origin of the name *K'u-lu-má* is the one more likely to be correct.

† The substance of this paragraph, except the special application of it, I have derived from *Yule's Cathay and the way thither*.

tchi wu ming shi t'u k'ao s'appliquent à des espèces de Cycas et probablement il s'agit de Cycas circinalis. Ce que l'auteur Chinois rapporte des feuilles du t'ie shu kuo qui ressemblent à une cuiller et qui portent les fruits s'accorde tout à fait avec les appendices foliiformes séminifères de Cycas circinalis. La planche représente un palmier qui outre les feuilles pennées porte aussi ces feuilles en forme de cuiller avec les fruits. A propos des clous chauffés avec lesquels les Chinois proposent de brûler l'arbre fêng wei kiao quand il se dessèche cette méthode est connue dans l'Inde pour Cycas circinalis. Je trouve dans une description de l'Inde (Büsching's Erdbeschreibung V. Theil 4te Abtheil. Asien, p. 779) la note suivante :

“Merkwürdig ist, dass Cycas circinalis eine grosse Sympathie zum Eisen hat, indem der Baum so gar, wenn er absterben will, durch einen eingeschlagenen eisernen keil wieder neues Leben erhalten soll.”

6. 欂櫨 tsung lü (Pên ts'ao XXXV.

b. 39.) Synon. 栢櫨 ping lü. Arbre haut de 10 à 20 pieds chin. qui croît difficilement (probablement il croît lentement.) Il est droit, simple, sans branches. Les feuilles sont grandes, persistantes, ayant la forme d'une roue de chariot et se rassemblent au sommet du tronc. Quand les feuilles commencent à se développer elles ressemblent d'abord au 白及 pai ki.

Les chinois considèrent cet arbre comme de première utilité 大爲時利. Le bois de l'arbre tsung est d'un rouge noirâtre fibreux veiné. Il se prête à la confection de piliers. On l'emploie aussi pour fabriquer différents ustensiles de ménage. Au troisième mois on voit se former au sommet de l'arbre quelques 苞 pao. (Les Chinois entendent par pao l'écaspermie des graines, mais ici il s'agit à ce qu'il paraît de boutons de fleurs.) Ils portent le nom Chinois 欂魚 tsung yü, à cause de leur ressemblance avec des oeufs de poissons. On les appelle aussi 欂笋 tsung sun. Ces pao en se développant forment ensuite un 花穗 hua sui (épi ou grappe de fleurs) d'un blanc jaunâtre. Les fruits sont formés au 8 ou 9 mois. Ils sont serrés les uns contre les autres, ont la grandeur d'une fève, sont jaunes pendant qu'ils sont encore verts mais noirs et très durs quand ils sont mûrs. L'arbre tsung croît dans la Chine méridionale, dans le Sui t'chuan, dans le Kiangsi, et le Hunan. A 石翠 Shi Ts'ui (au sud)

il y a des forêts de ce palmier. Dans le ling nan il y a plusieurs arbres dont les feuilles ressemblent au tsung lü savoir : le kuang lang (v. N. i.) le pin lang (Areca Catechu) le tung ye 冬葉, le 虎散 hu san, le 多羅 to lo (probablement une espèce de Borassus). On dit qu'au sud il y a deux espèces de l'arbre tsung dont l'une porte un poil qui sert à la confection de cordes et l'autre plus petite et dépourvue de poil. On emploie les feuilles de ce dernier pour faire des balais. Quelques auteurs Chinois ont cru que cette espèce est la même chose que le 土等 t'u sui. Mais Li shi tchên n'est pas de cette opinion. Il croit que le t'u sui est le 地膚 ti fu.*

Voilà ce que rapportent les Chinois à propos de l'arbre tsung. Il est connu aussi aux Européens mais il n'y a pas long temps qu'il a été enregistré dans les annales botaniques sous le nom de Chamaerops Fortunei (Hemp palm). Fortune est le premier qui l'ait introduit en Europe, ou il est un grand ornement pour nos serres.

Je dois faire ici l'observation que tout ce qui a été écrit par nos auteurs sur ce palmier et surtout sur le mode de fabrication d'étoffes de ses fibres ne présente pas moins de contradictions qu'ordinairement les livres Chinois. Morrison, “Dictionary of the Chinese language,” dit : “欂 a tree of the bark of which the peasants make garments to defend them from the rain.”

Dr. William's “Middle Kingdom” l. 278. “The fan leaf palm (Rhapis) is cultivated for its leaves. The wiry fibres of the bracts of the Rhapis are separated into threads and used largely for making ropes, cables, twine, brooms, hats, sandals and even dresses or cloaks for rainy weather.”

Dr. Williams “Commercial Guide” p. 86: “The most of the coir is made from the bark of the hemp palm (Chamaerops.) The loose bark is stripped off in large sheets from the trunk of the tree, and when steeped in water the fibres separate in short wiry threads of a dark brown color. It is the material from which the Chinese make mats, brooms, cordage, rain cloaks, sandals, hats, &c.

Fortune rapporte que les 雨衣 (rain cloaks) sont des bractées de Chamaerops. Enfin je trouve dans le Bulletin de la Société d'acclimatation de Paris 1962 No. 4 (Avril) un

* Cette plante est la Rochia (Chenopodium) coparia, un petit et très joli arborescent très commun à Pékin ou l'on l'appelle 掃帚 sao tchou (halais) (on le cultive dans les jardins, ou il prend la forme d'une pyramide très touffue.

rapport sur des plantes envoyées de Canton dans lequel on dit qu'à Canton il y a une espèce de chanvre (!) appelée *Chamaerops excelsa* ou Hemp aloès dont on fait le polo ma pu. Dr. Williams nous apprend que ce polo ma pu se fait des fibres d'un *Corchorus*.

Quel est la vérité dans ces assertions? Quelle partie de l'arbre fournit les matériaux de l'industrie textile? Est ce que Rhaps fournit en effet des fibres textiles? Peut-être cet arbre s'appelle aussi tsung en Chinois. Le Pên t'sao rapporte qu'il y a deux espèces de tsung dont une es plus petite (v. p. h.) Ou ne pourrait on pas rapporter Rhaps à l'arbre 古散 *ku san* ou 虎散 *hu san*, palmier qui fournit des cannes d'après le Pên t'sao (XXXI 23). Cela s'accorderait avec une notice qui se trouve dans Lindley, the "Treasury of Botany" "Rhaps flabelliformis is commonly called the ground Rattan Palm, and is said to yield the walking-canes known by that name in this country; but as its stems are seldom more than three or four feet high, and not much thicker than the finger, this is probably a mistake, though it is possible they may be the produce of one of the larger species. It is a native of Southern China."

Le Pên t'ao parle encore d'un palmier 蒲葵 *p'u k'ui* (XXXV C. 89) dont les feuilles ressemblent à celles du tsung lü et qui servent à faire des éventails et des chapeaux. C'est probablement le même palmier qui fournit les éventails connus dans le commerce sous le nom de palm leaf fans 葵扇 *k'ui shan* (Williams "Commercial Guide," p. 119.)

Pour compléter ce petit travail il me faudrait encore parler du 檳榔 *pin lang* (Areca Catechu) et du 椰子 *ye tsü* (Cocos nucifera) dont le Pên t'ao traite longuement. Mais comme ce sont des arbres trop connus je crains d'abuser de la patience de mes lecteurs. Je n'ai pu rien trouver dans les ouvrages Chinois sur les rotins (Rattans, Calamus) palmiers sarmenteux qui d'après Grosier (la Chine II 359) seraient très fréquents dans la province de Kuangtung. Le nom 沙藤 *sha t'eng* qu'attribue la Chrestomathie de Bridgman aux Rattans ne se trouve pas dans le Pên t'sao: Atissi Dr. Williams dit: (Middle Kingdom I p. 278). "The rattan has been said to be a native of China, but this requires proof; all that used at Canton for manufacturing purposes is brought, together with the betel nut from Borneo and the Archipelago."

D'après Grosier (l. c. II 534) il y aurait aussi en Chine le rendier, *Borassus tunicata*.

Les Chinois méridionaux emploient ses grandes et larges feuilles palmées à fabriquer des éventails assez grands pour mettre plusieurs hommes à l'abri du soleil et de la pluie. Serait ce l'arbre saint des Boudhistes 多羅 *to lo* qu'on suppose être une *Borassus*?
Peking.

E. BRETSCHNEIDER.

THE DESIGNATION 天竺國 *T'ien Chuh Kwoh*.

There is some dispute as to the country indicated by the Chinese characters 天竺國, *T'ien Chuh Kwoh*. India is known by the names of 身毒, *Shin Tuh* 朝鮮天毒, *Chan-sien-tien-tuh*, 天毒, *T'ien-tuh*, and 天竺, *T'ien-tuh*, with other designations. Judging from the word *Shin-tuh* the character *tuh* should be written thus 毒. According to that common trick of the Chinese, this character was apparently exchanged for 竺, *tuh*, which has precisely the same sound and tone. This latter character when written in the "grass" form stands thus- 竺. In the course of time this form became legitimized, and from the sound of its main element, the radical characters for bamboo as well, as from the name of the much-prized medicine tabasheem (天竺黃, *T'ien-chuh-hwang*), originally brought from India, and obtained from the Bamboo, it came to be pronounced *Chuh*.

As the Nestorian Christians came to China from India, their religion, like that of the Jews, was some time called 天竺教 *T'ien Chuh K'ian*, the "Indian religion." As the Nestorians were also known as the 大秦, *Ta tsin* the "Syrians," the two names became confused together. We may therefore assume with safety that *T'ien Chuh Kwoh* ought to stand for India. It is also equally important to remember that in works after the fifth or sixth centuries after the Christian era, it may mean Syria as distinct from the Roman empire. There was no necessity for this confusion; for we learn from Japanese writings that 如德亞, *Juh-teh-ya* was a term, borrowed by them from the Chinese for *Judea* and *Syria*. This is sometimes written 如利亞, *Ju-li-ya*. The greatest confusion is met with in fixing the orthography of Chinese proper

names of places and peoples not well known to them. Each authority seems called upon to set up a different way of writing the name, *always adhering, however, to the tone.*

H. PORTER SMITH.

October 5th, 1869.

A CHINESE THEOREM.

In vol. III, No. 5, p. 73 of *Notes and Queries*, Mr Wylie communicated a rule "*To ascertain if any number is a prime number,*" discovered by the ingenious and able native geometer 李善蘭 Le Shen-lan, who has recently been appointed by the Chinese Government to teach mathematics in the Tung-Wen Kuan, attached to the Tsung-li Yamén. The rule is thus expressed:—"Multiply the given number by the logarithm of 2. Find the natural number of the resulting logarithm, and subtract 2 from the same. If there be no remainder, it is a prime number. If there be a remainder, it is not a prime,"—and Mr Wylie inquires, whether an analogous rule is known in Europe. So far as I know, such is not the case, and Mr Le having, a day or two ago, submitted his theorem also to me,—thus reminding me of Mr Wylie's notice—a few remarks on the subject may not be out of place here.

It is manifest from Mr Le's mode of enunciation, that he has empirically deduced his rule from trials with some few low numbers; has not seized its principle; attaches an undue value to it; and was not justified in qualifying it as a theorem, without having demonstrated the mathematical necessity of its truth. Thus, if x represent the given number, Mr Le's uncouth formula would be—

$$\text{number} [\log (x. \log 2)] - 2$$

$x,$

and I need hardly observe, that our Tables of Logarithms to seven and ten decimal places do not permit its application to any number exceeding 24 and 36 respectively.

The proper enunciation of the principle, a somewhat vaguely conceived idea of which has led the Chinese mathematician to submit it experimentally to a feeble test, and thereupon to lay it down as a general theorem, is this:—*To find whether a given number x be a prime number.* Raise the number 2, taken for a base, to the x th power; deduct 2 from the product; divide the remainder by x ; and if the quotient, i.e. if

$$\frac{2^x - 2}{x}$$

is found to be an integer, x will be a prime number. But even the latter formula,—though, as such, all that can be wished,—

is for every practical purpose almost as unavailable as is Mr Le's own; because his theorem itself is so, involving as it does, already in computing the higher numbers below 200, an unreasonable amount of labour, and an impossible amount for numbers above 1,000.

The problem, however, is not devoid of interest with regard to the theory and the properties of numbers according to our decimal system of notation. Having for this reason looked somewhat more closely into it, I find that, with certain transitory exceptions, more or less numerous in each case, Mr Le's rule appears to hold good for all the units; so that, *subject to those exceptions*, and any one of the units being designated by u , the more general expression

$$\frac{u^x - u}{x}$$

may be given to it. I have taken the trouble to compute with this formula the bases 2, 3 and 4 up to the 61st power, and the following table exhibits the remainders, those indicating the exceptions, alluded to, being marked by an asterisk.

Given Num- ber $x.$	Remainders. Bases, $u.$			Given Num- ber $x.$	Remainders. Bases, $u.$		
	2	3	4		2	3	4
2	0	0	0	82	30	30	28
3	0	0	0	33	6	24	27
4	2	6	0*	84	2	6	12
5	0	0	0	85	16	9	5
6	2	0*	0*	36	34	6	14
7	0	0	0	37	0	0	0
8	6	6	4	38	2	6	12
9	6	6	6	39	6	24	21
10	2	6	2	40	14	38	16
11	0	0	0	41	0	0	0
12	2	6	0*	42	20	12	18
13	0	0	0	43	0	0	0
14	2	6	12	44	34	34	32
15	6	9	0*	45	15	18	25
16	14	14	12	46	2	6	12
17	0	0	0	47	0	0	0
18	14	6	6	48	14	30	12
19	0	0	0	49	0	0	14*
20	16	18	12	50	22	46	22
21	6	3	18	51	6	24	9
22	2	6	12	52	14	26	44
23	0	0	0	53	0	0	0
24	14	6	12	54	26	24	24
25	5	15	20	55	41	15	30
26	2	6	12	56	30	54	12
27	24	24	24	57	38	24	39
28	14	22	0*	58	2	42	12
29	0	0	0	59	0	0	0
30	2	6	12	60	14	18	12
31	0	0	0	61	0	0	0

From this table, it will be observed, the number 3, taken instead of 2 for a base, presents but one single exception to its apparent general applicability, while the similar exceptions, peculiar to the base 4, gradually decrease in frequency, with a tendency to vanish altogether. It is, therefore, in the highest degree probable, that Mr Le's rule, as enounced by me, is really a *law of numbers* according to the decimal system; but I have to confess that I am as yet as unprepared, as he is himself, to assign, either mathematically or logically, the reason why, when 2 is raised to the power of any given number and deducted from the product, and the remainder and the given number are found to be commensurable quantities, the latter should of necessity be an incommensurable quantity; and so long as this is not done, Mr Le's rule must be regarded as a simple empirical deduction, undeserving of the name of a theorem.

To illustrate its unfitness for all practical purposes, suppose we wish to ascertain, by its means, whether 117 is a prime number. Now, 2^{117} is $2^{61} \times 2^{56}$. I have found—

$$2^{61} = \frac{2305843009213693952 - 2}{61} = 37800705069076950,$$

$$\text{and } 2^{56} = \frac{72057594037927936 - 2}{56} = 1286742750677284\frac{1}{2}.$$

Let, then, the reader multiply 2305843009213693952 with 72057594037927936, which will give him thirty-seven places of figures; deduct 2 from the product; divide the remainder by 117; and the quotient, solving the problem, will at the same time prove to him how comparatively laborious the operation is even for so low a number as 117. On the other hand, for the base 4, I find—

$$4^{61} = \frac{5316911983139663491615228241121378304 - 4}{61} = 87162491526897293707401446575760300;$$

$$\text{and } 4^{56} = \frac{5192296858534827628530496329220096 - 4}{56} = 92719586759550493366616005878930\frac{1}{2};$$

so that, in order to arrive at the product of 4^{117} , figures to thirty-seven places would have to be multiplied with figures to thirty-four places, giving a sum composed of seventy-two figures, to be divided, after the deduction of 4, by 117; and showing how greatly preferable 2, as a base, is here to any higher unit.

Peking, September 3, 1869.

JOHN VON GUMPACH.

THE CHINESE NAMES GIVEN TO ARABIA AND PERSIA.

I have stated in a former Paper * that Ta shih 大食 and Po szü 波斯 were the names of kingdoms in Sumatra but I also stated in a foot-note to the said paper that I thought there must be another kingdom of the same name, and if not trespassing too much upon valuable space I will add a few notes regarding them.

Ta shih 大食 and Po szü 波斯 are likewise the names given by Ancient Chinese writers, the former to Arabia the latter to Persia. But how did they get those names? The following note given by a Mr C. F. Neumann in his translations from the Chinese and Armenian † (Chronicle of Vahram, pages 76 and 77) may throw some light

on the subject. "It is certain that in the works which go under the name of Zoroaster and in the Desatir, the Arabs are called *Tazi*, and it is likewise certain that the language of this people, which is now called *Tadjik*, is pure Persian; the Bochara are, in their own country, called *Tadjiks*. How and why the ancient Persian name of the Arabs should be given to the Persians themselves it is impossible to conceive. Elphinstone (Account of the Kingdom of Cabul, London 1819, vol. 1, p. 492), thinks that the Arabs and Persians were, in the course of time, blended together into one nation, and became the ancestors of the *Tadjiks*; but why should Armenians, Arabs, Turks and Afghans, call those mestizes with a name of the Pehlvi language, which means originally an Arab? It seems rather that *Tazi* and *Tadjik* are two different words; *Tazi* is the Persian name for Arab and *Tadjik* the name of a particular race of people, of whom the Persians are only a tribe. I do not know on what authority

* Vide Notes on Sumatra and the Po szü, Vol. 3^d No. 6, Page 92.

† London, 1831: J. Murray, printed for the Oriental Translation Fund.

Meninski (see Klaproth's *Asia*, Polygl. 243) relies, but it is certain that the Chinese distinguish between *Tashe* (Arabs) and the *Tayue* (the Tadjiks) of whom, as they say, the *Po she* (Persians) are only a tribe. The Chinese had no communication with the Arabs before Mahomed, but they heard of them by their intercourse with the Sassanides, and call them, therefore, by the Persian name *Ta-she* 大食, but the *Po-se*

波斯 are only as they say, a tribe like some other tribes, who formed particular kingdoms of the *Ta-yue* 大月 or Tadjiks. They have received the name *Po-se* from their first king *Po-se-na*; but the Chinese had no direct communication with Persia before * Kobad or Cabudes, kin ho to 居和多, as they spell the names in their imperfect idiom, who became known to them by his flight and misfortunes (see Matuanlin l.c., Book 338, p. i. and following; Book 339, p. 6 a., and the history of the *Ta-she* or Arabs, p. 18, b. l. c.) I send a drawing of the obverse of a *Ta Shih* coin; the reverse is blank.

Amoy.

GEO. PHILLIPS.



TA SHIH COIN.

A PLEA FOR A COMMON SYSTEM OF ORTHOGRAPHY.

In pleading for a common system of Orthography in the English spelling of Chinese words, it is not intended, in the following note, to travel beyond the limit of Hongkong and Canton, nor to venture into Sinologic regions, our plea being simply confined to the spelling of Chinese names of Persons, Places, and so forth, used in the letters, the newspapers, the Courts, and the general documents of this part of the world. For while, on the one hand, a system of Orthography is recognisedly indispensable in books on the Chinese language, and even the writer of a volume of travels will try to follow some consistent method of spelling, so that we have not much to complain of in writings intended to be

accurate, on the other hand the Cantonese dialect is more fortunate than that of the North, inasmuch as it has not, and I am not aware that it ever had, two or more rival systems of orthography, each claiming to be the beautiful and true, and each denounced (if an uninitiated outsider may venture to mention such celestial ire) by the supporters of the other with the proper amount of *odium Sinologicum*.

There can be no doubt that the Orthography of Doctor S. W. Williams is the one method of spelling Cantonese sounds, and therefore I venture to plead that Cantonese sounds should be spelled thereby accordingly, and this not only in Dictionaries and Phrase-books, but in newspapers, maps, and ordinary letters, so that it should be as unpardonable to write *Tam Achoy* instead of *Tam Tsoi* as it would be to mis-spell *Geoffrey de Bouillon*.

I shall be met at this point no doubt, with a gasp of the utter impossibility of the outside public's ever doing anything but just spelling on the happy-go-lucky method as they do at present. Well, then why is not the happy-go-lucky method tolerated elsewhere? Why does not a lady who writes of her houseboy as *Choy Achok* (his name being *Tsoi Tseuk*) write also *Bolone-sir-mare*? She perhaps has never been in France, and yet she would consider it disgraceful to so distort the names of Clugny, Aix-la-chapelle, Lyons, or even of Petropaulovski, Tchernaya, or Hawaii. Nevertheless a person who is in China will go on to the end of his existence spelling the same name in three different ways on one page, and all of them enough to make Confucius turn over in his grave! The spelling of names in advertisements and Police-reports here is calculated to make one's hair stand on end; where do people get such sounds from as *Low-Wa-Thiaw*; and even (*horresco referens*) *Hor*-(sic) *Jee-Hong*? both of which are taken from papers looked into at random.

The fact is, that it is looked upon as part of a person's education to spell French (and European names generally) correctly, even though they may not be constructed quite after the model of the *Fonetik Nuz*. It ought similarly to appertain to an educated person in China to know that the two names given above should be spelt (I suppose) *Lo Wá tiu*, and *Ho I-tong*, at least that is the best reconstruction I can make out of the fossil remains of that pre-historic orthography. In India, I believe a consistent system is adopted, in fact such a system is almost a necessity, where, if every body indulged their vagaries, a constable might hold three warrants against the same

* This Prince wrote to the Emperor Shin kwei 神龜魏朝 of the Wei Dynasty who reigned about the end of the Fifth century.

man, and fancy they were against three different persons, from the different ways in which his name was spelt. Hence in India Sir William Jones' system is followed and I should suppose that official orders forbid any private orthographies to be used. Mysore has become *Maislr*, and Lucknow *Lakhnau*, just as Pokfoolum, Pokefoolum, or Pokfoolum ought to become *Pak-pó-lam*. It is just as easy to learn a right way as a wrong, and infinitely more convenient when learned. The complication alluded to above has happened here again and again, namely that a man has been supposed to be somebody else because his name had been written by two different persons. The present writer has been seriously asked whether on writing *Kwok Tseung* he meant the gentleman known as Quok Achong? Hongkong is particularly liable to such mistakes, from the Hakka, San-Ui, or Heung-Shan twist which nearly every word gets, and from the results of which nothing but a stern adherence to the correct sounds of the Chinese Characters will deliver us. Besides which, it really seems as if people could not hear what is said. A man will give his name at the Police Court Kwai Shung, as distinctly as he can speak, and it is ten to one but he appears on the next paper as Quoy Song or some such unutterable nonsense, like a Chinese photographer here who has christened his shop *Fox Sung*, though the Chinese Characters are 福生!

The 'euk' sound is peculiarly unfortunate, and suffers many things at the hands of Europeans, who seem totally unable to catch it, generally believing that the Chinese for 'a small bird' is *chok-chai* (tsenk-tsai) and if a man be called Tseuk, he has a great chance of appearing on the daily papers as *Jock*! Yet it is very easy; the Chinese word 'keuk' is exactly the Scotch 'kirk,' only as a cockney would pronounce it, without the 'r.' With the same precaution 'teuk' will rhyme with 'Turk,' and the same rule applies to the whole tribe of Cheung, Seung, Tseung, Leung, &c.

It would be as well too that a consistent rule should be observed in regard to the arrangement of proper names. Every Chinese has two names, and may have four. Take the simplest case, Ho Leung, surname and christian (?) name. I think it should always be written as above, and not Ho Aleung, or Ho A-leung the 'a' being a mere conversational appendage that is much better omitted. But suppose the name is double, like John James Smith, I think it should be written thus, *Ho Sui-leung*, or *Ho Sui-leung*, and not *Ho-Sui-Leung*. Or if the surname were double, as it is in rare

cases it should be arranged thus—Au-yeung Sui-leung where the distinction between surname and name is plainly seen.

In the same way in names of places, which consist mostly of two syllables, the two should not be fused, so as to give the erroneous idea that Chinese is a Chinese polysyllabic language. Kwang-Sai, Kwang-sai, or Kwang Sai are all three better than Kwangsai. Whether hyphens should be used at all is open to a good deal of discussion, but they should either be used or let alone, and not sometimes inserted and sometimes not.

Finally, as a kind of "look on this picture and on that," I give the first eight lines of the Three Character Classic, first in correct orthography, omitting aspirates and other diacritical marks which should be banished from the Anglo-Chinese of Commerce and daily life, and then in what may be called newspaper orthography, and I appeal to the reader to say which looks the best.

Correct Orthography.

Yan chi cho
Sing pun shin
Sing seung kan
Tsap seung ün
Kau pat kau
Sing nai tsin
Kau chi tò
Kwai i chün

Newspaper Orthography.

Yan chee chor
Seng poon sheen
Seux seong can
Chaa seong yune
Cow pat cow
Seng nye cheen
Cow chee toe
Quei ee chune

ABORIGINE.

Hongkong, October 1, 1869.

L'INFANTICIDE EN CHINE.

Il a été plusieurs fois question dans les *Notes and Queries* d'un sujet qui selon nous n'est point dénué d'intérêt. Nous voulons parler de l'Infanticide en Chine. Des solutions nombreuses et contradictoires ont été présentées, et le numéro 5 vol. 1 particulièrement, contient un article signé W. H. W., dans lequel une série de questions est nettement posée; mais il nous a paru que personne jusqu'ici n'a répondu d'une façon satisfaisante.

Il importe peu, ce nous semble, de savoir dans quelle proportion cette pratique existe. Tout au moins, une évaluation numérique, en la supposant même approximative pour une contrée aussi vast et aussi peuplée, est elle subordonnée à cette question que nous formulons ainsi: quel est le sentiment moral de la nation à l'égard de cette pratique, et comment la législation la considère-t-elle? Or les éléments de réponse ne manquent pas et nous allons essayer de les mettre à profit.

Il convient d'abord d'écarter les exagérations de Sir John Barrow dans ses "Travels

in China" : elles sont cependant excusables puisqu'elles flétrissent des actes dont il a été incontestablement témoin et qu'il avait sans doute trouvés avant et retrouvés après son voyage dans les récits d'écrivains recommandables et dignes de foi : de sorte que l'horreur qu'en conçoit l'honorable secrétaire de Lord Macartney légitime suffisamment les digressions auxquelles l'entraîne son aimable philanthropie. Mais il ne convient pas moins de rejeter les conclusions de certains observateurs modernes qui emportés par leur optimisme pour la Chine ont nié l'existence de cette pratique dans la capitale de l'empire Chinois tout en ajoutant cependant que si elle existe, elle est un crime sévèrement puni par la loi. En admettant la négation du fait pour ce qui regarde Peking, — ce qui n'est pas l'expression exacte de la vérité, comme nous le prouverons plus loin — il y a des témoignages irrécusables que de nos jours ce crime s'accomplit sur de larges proportions dans certaines provinces du Sud.

Voyons maintenant ce que dit le code Chinois.

A la section CCCIX, on lit — un parent qui châtie un enfant de telle sorte que mort s'en suive a 100 coups : si la mort est immédiate, il y a 60 coups et un an d'exil.

Ce qui condamne clairement Sir John Barrow lors qu'il écrit que l'infanticide est "tolerated by custom and encouraged by the government."

Il est vrai que le mot *encouraged* lui échappe presque, et il sent le besoin de se justifier en ajoutant, que ce que la loi ne punit pas, elle l'encourage. En bonne logique c'est presque un sophisme ; en morale, c'est acceptable.

Mais Staunton n'a pas moins raison de s'inscrire en faux contre les assertions de son noble compatriote, bien que lui-même, dans son admiration pour la Chine et ses lois, dont il est le premier traducteur, se laisse aller à une exagération contraire.

Or que conclure de cette peine édictée contre l'infanticide ?

Quand on veut soumettre la législation d'un peuple à un criterium sérieux, ce n'est pas tel ou tel délit qu'on doit considérer pour rechercher la relation qui existe entre lui et le degré qu'il occupe dans l'échelle de la criminalité ; mais bien la sévérité de la législation envisagée dans ses bases fondamentales. Or le principe de la loi Chinoise est la rigueur excessive. Il n'est pas un seul code pénal chez les nations occidentales où la loi soit aussi inflexible et la peine de mort aussi souvent prononcée qu'on parcourt le Ta Tsing-Leu-Lee non pas même celui qui a servi de texte à Staunton mais

la plus récente révision, la peine de mort s'y rencontre à chaque pas. Qu'elle soit moins fréquemment appliquée que ne le veut le code, soit ; que le très paternel empereur n'use que modérément du cercle rouge qui conduit au supplice tout coupable dont le nom en est entouré, nous le voulons bien. Nous comparons ici la sévérité d'un article qui traite de l'infanticide avec la rigueur générale de la loi et nous en concluons que les 100 coups de bâton et l'année d'exil encourus pour le crime d'infanticide prouvent de la part du législateur un sentiment bien voisin de la tolérance pour un forfait que les nations civilisées mettent au rang des plus abominables, et que l'art. 302 du code pénal Français punit de mort. Ils prouvent en outre que le législateur qui doit réfléchir le sentiment national, agit, en édictant cette peine, en conformité presque complète avec le sentiment lui-même.

(To be continued.)

D. MARTIN.

Médecin de la Légation de France,
Pekin, 10 Sept., 1869.

Queries.

THE TERM T-CLOTH. — As a subject which, although not Chinese, is nevertheless closely connected with the China trade, may I be permitted to ask what is the derivation of the above term ?

A LADY READER.

VICARIOUS WORSHIP. — Will any correspondent of *Notes and Queries* throw some light on the practice of vicarious worship as practised by poor and often half-witted women. Can anybody worship for another ; And does Taoism as well as Buddhism allow of such worship ? Is the vicarious worshipper expected to lead a virtuous life ? And what wages does she generally get ?

L.

PAGODAS IN CHINA. — Can any readers of *Notes and Queries* give me any information as to the origin and supposed use of the numerous Pagodas found in China ?

Foochow.

L. KOK CHENG.

JURIES IN CHINA. — I am told, that when a sudden or unaccountable death takes place in a Chinese town, or a suicide where there is a suspicion that the deceased was driven to desperation by the harshness of relatives ; that a sort of Jury of ten of the nearest 'Kai-fong' is ordered to be formed by the authorities, and is required to make enquiries, and report, not only on the case, but on the antecedents of the persons concerned. Is this so ? If it be, to what cases is this Jury-system applicable, and under what regulations ?

L. C. P.

VARIOUS KINDS OF RICE.—I am frequently puzzled in reading Chinese books, &c., by the various denominations for rice which therein appear, such as *no mi* and other terms; and I should feel obliged if any of the contributors to *N. & Q.* would kindly enlighten me upon this subject.

Hongkong.

M. S.

ACTRESSES IN CHINA.—Everybody knows that the female characters in Chinese plays are represented by men or boys in disguise. Nevertheless companies of players do exist formed of real girls and women, and of boys from ten to thirteen years of age. Their performances ('slow' beyond all conception, generally) may be occasionally witnessed in Hongkong, and the girls, 'in their natural state' as the member for Peterborough would say, may be seen coming down on the steamer. Does any body know the history or genesis of these player girls, and what becomes of them after they leave the stage? Is the calling respectable?

L.

A LITERARY PUZZLE.—Has any one ever translated a Chinese verse into English verse without exceeding the limits of the original? That is, will anybody produce a translation of a 'four lines sevens' Chinese verse in a 'four lines sevens' English one. The writer means to try, and will forward the result, if any, to *Not's and Queries*. Will any other person take up the gauntlet.

Further, has anybody ever translated into English any of the pieces of poetry supposed to be written to *g. ren rhymes* (bouts-rimés) preserving equivalents of the original rhymes? The writer does not intend to try.

L.

Replies.

SNAKES IN HONGKONG.—(Vol. III. No. 9, p. 142.)—'Naturalist's' query is sufficiently startling! Even one 'boa constrictor, in a small island like Hongkong would be a most 'fearful wild-fowl,' but we can only conclude that 'Naturalist' has met with one at least, for his query is to know whether there are any other species!

There are very few spots amongst the hills here in which I have not been, and though I am happy to say I never met with a boa constrictor, I can vouch for at least two distinct species of snake. The one is a long, big snake with black markings. I examined a specimen nearly seven feet long, but could not make out any fangs. The other is a small, remarkably swift snake, not unlike the adder but more tapering, and with green and black markings, which I think the adder never has. I killed a

snake not long since, though, in the Catholic Cemetery, very much like the English viper in size and colour, but the colour of the belly was different. There are venomous snakes here that are not fatal also, and the cobra is very occasionally seen.

A snake, however, was once killed at Green Island, Macao, which according to the testimony of a lady given to me, was either three feet long, or three feet in diameter, she was not sure which! This is perhaps the boa constrictor 'Naturalist' has heard about.

L.

ALL-FOOLS'-DAY. (Vol. 3, p. 108.)—It is generally supposed that this festival was instituted in remembrance of the sending to and fro of Jesus Christ from *Hannas* to *Caiphas*, from *Pilatus* to *Herodes*, because, during the middle-ages, this scene or mystery was represented at Easter-time, which, generally, falls in April. Probably, however, this festival is of a heathenish origin. It is customary in Holland to invite people, on that day, to fictitious dinners or evening-parties, and the fun is to see the foolish face of a man arriving in "full dress" at a quiet house, in expectation of a dinner or supper, where people do not, in the least, expect him.

The Dutch distich:

Op den eersten April,

Zendt men de gekken waar men wil.

(On the 1st of April, Fools are sent wherever you like) alludes to that "sell."

In France it is called *Poisson d'Avenir* (April-fish).

S.

GREEN HAIR'D TORTOISE. (Vol. 3, p. 122.)—Having had the opportunity of seeing a specimen of the "Lu mau kuei" brought here by a gentleman from Hankow and of examining the so-called hair chemically and microscopically I am pleased to be able to answer the query of H. E. H.

The following is the account given in the "On ts'ao kang mu" (Chap. xlv.) The 綠毛龜 has been said to come from a village of Nan yang fu (南陽府) and from T'ang hsien (唐縣) in the same department. At the present time however it is considered as exclusively a product of Ch'i chon (斬州). They are brought by the breeders from fresh water springs and rivulets and reared in bowls, being fed on fish and shrimps; in the winter they are removed from the water. After a considerable time the hair grows to a length of 4 or 5 inches; among the hair are golden threads, and along the back (carapace) are three projecting lines or edges, while the ventral

buckler (plastron) is ivory-colored. The true kind is the size of a 五銖錢 (a coin of the Sui Dynasty A.D. 589-618 somewhat smaller than the ordinary Peking large cash). The common fresh-water Tortoise, when kept for a long time, may also become hairy, but it is larger than the above; there are no golden threads among the hair and the plastron is of a brownish colour. In the Nan ch'i (南齊) record it is written that a beautiful green haired tortoise was presented to Yung Ming. Again in the book of Wonders it is said that in the time of the emperor Hsüan Tsung of the T'ang Dynasty an official presented a little tortoise less than an inch in length of a golden colour and most lovely. It was kept in a bowl and was able to drive away poisonous snakes and serpents. What a wondrous tortoise!

In the Chin Shên (摺紳) "also the Lu mao kuei" is included in the products of Huang ch'ou fui in which department Ch'ichou is situated.

The animal that I saw corresponded perfectly in size with the description just quoted and was abundantly provided with a coat of green hair an inch long, growing irregularly over the body and floating freely in the surrounding water, but no golden threads were perceptible among its filaments. A small portion viewed through the microscope with a $\frac{1}{3}$ th objective was seen to consist of articulated filaments about $\frac{1}{32}$ th of an inch in diameter, composed of cylindrical cells nearly filled with granular green masses of chlorophyll. On the addition of a solution of iodine and a drop of sulphuric acid the cell wall was changed to a bright blue colour, shewing the presence of cellulose, thus conclusively demonstrating its vegetable nature. In short the so-called "hair" simply consists of a confervoid growth which finds the body of the tortoise a convenient base. Similarly the "achlya prolifera" another confervoid plant "grows parasitically upon the bodies of dead flies lying in the water, not unfrequently attaches itself to the gills of fish and is occasionally found on the bodies of frogs" (Carpenter on the Microscope, p. 326). These plants are propagated in great measure by "Zoophytes" which are ciliated microscopic cells discharged from the parent plant and swimming freely in the water, until they impinge upon a solid body, on which if the nidus be suitable they germinate and are developed into perfect plants.

S. WOOTTON BUSHELL.

Peking, August, 1869.

Literary Notices.

The prospectus of a work of much importance in connection with the study of Buddhistic literature in the Chinese language, undertaken by the Rev. E. J. Eitel, has recently been issued. The proposed publication is entitled a "*Handbook for the Student of Chinese Buddhism*," and its object is the elucidation of the numerous Sanskrit terms which are found in embarrassing profusion, and under disguises of the most puzzling character, embedded in the text of all Chinese translations of Buddhist scriptures, and indeed in every work connected in however remote a degree with Buddhism in the Chinese language. Not only geographical, individual, and mythological proper names appear, in works of this class, roughly represented by Chinese characters, which have been selected more or less at random by each successive translator, but doctrinal terms for which no equivalent expression could be determined in Chinese have similarly been transferred and embodied in the Buddhist vocabulary, where they receive by courtesy an arbitrary meaning in the eye of the initiated. The difficulty that has been experienced, owing to this practice, by European interpreters of Chinese Buddhistic writings, is well known to students who are familiar with the translations of Régnier, Julien, and Klaproth; and a step toward their removal has already been achieved by M. Stanislas Julien, in his "*Méthode pour déchiffrer et transcrire les noms Sanscrits qui se rencontrent dans les livres Chinois*;" but this work, valuable though it is as a basis for further study, is at best a meagre list of Sanskrit vocables accompanied by the corresponding characters with which the Chinese have represented their sounds. It was a great achievement, undoubtedly, as Professor Müller has pointed out in one of his eloquent reviews, to ascertain that *Ho-kia-lo* in Chinese represented the Sanskrit *Vidyakaraṇa*, and that *Fan-lan-mo* is neither more nor less than the equivalent of *Brahma*; but something more than this was wanted, viz., an explanation of the terms and phrases thus transferred from the Sanskrit records of Buddhism, and found permeating the entire bulk of modern Chinese literature. To render this service to the student appears to have been the aim proposed to himself by Mr Eitel, whose work when completed will doubtless be hailed with satisfaction by students of Chinese in general. From the prospectus issued it appears that the publication is to take place on a subscription basis, the cost being stated at \$2.50 per copy. The editor of this publication will be happy to receive

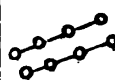
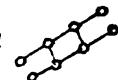
and forward to the publisher the names of subscribers.

The latest work of a philological character that has appeared in China is also the first attempt toward treating of the rudiments of Chinese by a writer in the Spanish language. The publication in question is entitled *Gramática Elemental de la Lengua China, Dialecto Cantonés*, por B. Castañeda. Hongkong, Typ. de Du Souza y Ca., 1869, roy. 8vo. p. p. 131 (printed for private circulation.) The author of this little work is a young Peruvian gentleman, who has here put forth for the benefit of Spanish and Hispano-American students the results of a year's industrious study of the Cantonese dialect. The author lays no claim to an extended knowledge of the language, but, as the notebook of an intelligent and hard-working student his unpretending little volume may well be of use to successors in the same fields. Commencing with some preliminary remarks, Sr. Castañeda proceeds to give a well-compiled explanatory table of the radicals, followed up by sundry notes of a philological character; the bulk of the work being occupied by several chapters illustrating the grammatical usages of the Chinese language. Crude and imperfect as the compilation of a beginner in such a study must necessarily be found, we are nevertheless prepared to commend Sr. Castañeda's attempt as both creditable to his industry and intelligence and as likely to be of use to any student requiring an elementary work of the kind in the Spanish tongue.

The *Transactions of the North China Branch of the Royal Asiatic Society of Shanghai* for 1868 (Vol. V., New Series) have reached us during the past month. With the exception of a paper by Mr Medhurst, H. M.'s Consul at Shanghai, on the Tablet of Yü, and records of travel by Messrs A. Wylie and Ney Elias respectively, the number contains scarcely an article which is above mediocrity in interest and execution. One-half of the entire publication is occupied by a windy and worthless dissertation on nothing in particular by M. Eug. Simon, late French Consul at Ningpo, who, by jelling together a vast bundle of incoherent extracts from the Jesuit translations of Chinese works on a multitude of subjects, and from modern geological and palaeontological writers, has produced a *fatras* of magniloquent rubbish the object of which—if any exists—is successfully concealed. There is a lower depth, however, than M. Simon's paper. The chronological summary for 1868, to which no compiler's name is appended, would disgrace a schoolboy of fourteen. The Society should choose their editorial committee more carefully.

ERRATA.

Vol. 3, p. 82, 1st column, line 20, for Mathsen read Mathien; 2d column, line 24, before Egyptian add in; line 31, for 掘 read 握. P. 83, 1st column, line 24, for

 read ; 2nd column,

line 11, for  read  a. P. 84, 1st column, for names read name.

Vol. 3, No. 9, p. 144, 2nd column, line 10, for literary read literally.

Notice to Contributors.

We have received from most of the contributors to whose able pens we have hitherto been so much indebted gratifying assurances of continued literary aid in answer to our notice of last month, and we have also to thank our North China contemporaries for flattering expressions of opinion that "Notes and Queries" should be continued. We cannot, however, but feel that it is most desirable to be more assured of literary support from those who have hitherto been content to remain readers only, and we therefore postpone any announcement of our intention as to continuing the publication until the end of November in the hope that a wider circle will respond to our invitation. For the courteous and useful hints forwarded by some of our correspondents we return our best thanks.

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NOTES AND QUERIES: ON CHINA AND JAPAN.

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TABLE OF CONTENTS.

NOTES:—Chinese and Egyptian Hieroglyphics, 61—A Note concerning Fuh-lin, —Hwang Ti 皇帝 and other Sovereign Titles, 164—Authenticity of Chinese Records; A Chinese Theorem, 167—The Word Pang 邦, 168—Palm Growing Countries, 169—The Palm Trees, 170—L'Infanticide en Chine, 172.

QUERIES:—The "Bo Flower," 173—The Stars 夾白 and 附白, 174.

REPLIES:—Who was Lu Pan 潘: Willow Pattern; The Name Fuh-lin, 174—English and Chinese Names of Plants; Pagoda in China, 175.

LITERARY NOTICES, 175

BOOKS WANTED, 176

Notes.

CHINESE AND EGYPTIAN HIEROGLYPHICS.

In the May number of *Notes and Queries* Mr G. Schlegel, writing upon the subject of hieroglyphics, has referred to me as having come to China on purpose to make a comparative study of the Chinese and Egyptian modes of writing. This is not precisely the fact; but it is true that I have taken advantage of my residence in China to acquire some small knowledge of the language and writing, and that chiefly for the sake of comparing it with the Egyptian. To work the subject out thoroughly would require a profounder knowledge of Chinese than I am ever likely to attain; but such preliminary views as I have arrived at are much at the service of Mr Schlegel, and I think I can save him a great deal of useless labour and speculation if he will follow my advice, which is to forget all he has read in the works of De Briere and Henri Mathieu, and acquaint himself with the system of Champollion as developed by his disciples re-

cently. It is not true, as M. Henri Mathieu says, that the study of the hieroglyphics is not established on a secure basis, nor that each Egyptologue follows a certain system or hypothesis of his own. It is wonderful that writers can make such assertions. The objections of M. De Briere and many others have long been forgotten by scientific Egyptologists. The clear exposition of the Egyptian system of writing by Champollion has never been refuted, though it may have been corrected, improved and expanded. Its soundness has been tested, like the Newtonian theory, by its application to a thousand texts, and there is not more disagreement between Egyptologists than there is between Hebrew scholars as to the interpretation of a passage in the book of Job. It is true that our power of interpretation is still very limited, in works of poetry and philosophy, but the mere system of writing is open and clear to all. If Mr Schlegel will furnish himself with the first part of M. de Roue's *Chrestomathie Egyptienne*, he will find the Egyptian letter-system explained at length, and in a manner which admits of few corrections or improvements. The history and development of the Egyptian writing is now in fact completely understood, from almost its first origin some four thousand years B.C. down to its last stage of degeneracy. There are abundant examples remaining of nearly all periods. In China the case is very different. Few if any examples of Chinese writing in its earlier stages exist, and what we are supposed to know about the matter rests chiefly on the speculations of Chinese antiquarians. The task which I conceive to lie before European philologists, is not to explain the Egyptian writing by the help of Chinese,—that has been done in the most wonderfully perfect manner without any such help—but the question is, may not the history and development of Chinese writing, a subject in which we are so lamentably deficient in original and contemporary documents, receive some little light

from our knowledge of the Egyptian writing, in which we have such abundant stores? I am inclined to think that something may be done in this direction, and possibly a great deal of absurd and childish speculation swept away from discussions upon Chinese writing, precisely as it was from the subject of Egyptian hieroglyphics, as soon as ever Champollion had found the key.

I will state concisely what the Egyptian system of writing is. Each word is spelt with letters nearly as we spell words now; only some letters have duplicates or substitutes which are used by preference in certain words. The alphabet consists of about thirty letters, but there are a number of syllabic characters. Consequently the sound of nearly every Egyptian word is known by inspection. Ordinarily each word has a symbolic character and sometimes more than one added to it, which indicates sometimes the class of ideas to which the word belongs, sometimes the very thing itself which the word signifies. Particles and pronouns are unaccompanied by symbols. The symbol also is highly useful in dividing words. Sometimes the phonetic part is dropped and the symbol remains alone. The reader will then have to affix the sound to it from memory. There are a few symbolic words with which no phonetic has ever been found joined, and we remain in doubt of their sound. The Egyptian letters in their primitive or hieroglyphical form are well drawn objects, such as an eagle, an owl, an arm and the like, and they were probably chosen because those objects had in language names agreeing exactly with the sounds they were taken to represent. This was the grand and simple idea of the first inventor of letters, for which he deserves to be ranked among the greatest benefactors of the human race. His invention might have ended here, but had it done so, the first specimens of writing would have been obscure and ambiguous, on account of many sounds in the early language having a great variety of meanings. The classifying and ideographic symbols were therefore added, to distinguish the divers meanings, serving at the same time to divide the groups of phonetics from each other. The plainly drawn hieroglyphics which carried at once their own sound or their meaning to the eye, were soon worn down into cursive forms which were in reality only modifications of the originals, but became thus converted into arbitrary representatives of sounds and ideas. This was the hieratic writing, which was in every day use among the educated classes in Egypt from remote times, and which towards 600 B.C. degenerated into a still more disguised and abbreviated form,

commonly called Demotic, which was, however, exactly the same in principle, that is, it consisted both of phonetic and symbolic characters. About three or four centuries after Christ, the Egyptians borrowed the Greek alphabet, and with this and about six phonetic characters taken from the Demotic, they managed to spell the modernised language, now known as Coptic, the use of symbolic or determinative characters being entirely discarded.

There is no proof that at any period a system of writing wholly symbolic existed, and for my own part I doubt the possibility of any such system, as one of practical utility. I believe it to be a mere dream of theorists. Writers upon the Egyptian and upon the Chinese system of writing have almost universally assumed that such a system existed, but no proofs of the fact have even been given, and the very earliest inscriptions with which we are acquainted have the phonetic element.

In analysing Chinese characters the practical scientific question is, is there not, or has there not originally been in every group, a phonetic part? There is no doubt that the Chinese like the Egyptians began with hieroglyphics, that is characters representing distinguishable objects, and it is admitted that the phonetic principle prevailed. At present it is said that upwards of 20,000 characters contain a phonetic part, and the number of purely ideographic characters is estimated by Mr Edkins at about 2,500. The seems far too large a number to have been contemplated by the original inventor, and must have rendered the task of reading in the earliest stage of the invention one of enormous difficulty. Is it not more probable that the first Chinese writing was more simple and practical, that it embraced only a moderate number of phonetics and symbols, and that these were at first always combined, as in the Egyptian? A few may perhaps have stood alone, conveying to the eye both sound and sense, as in rare cases happens in the Egyptian. But what are we to say to such combinations as 相 *siang*, meaning 'to look and examine' 'to join with' 'mutually' 'reciprocally' &c. ? This is said to be from *eye* and *tree* q. d. the eye prying among trees. Is it credible that the inventor of a system of writing ever contemplated such a nonsensical way of expressing a word as this? My suggestion is that in this case the character 目 *muh*, eye, is alone symbolical or determinative, and that the other character 木 also sounded *muh*, meaning wood, is a corruption of some hieroglyphic which re-

presented the sound *siang*. In order to prove this it would be necessary to trace the actual history of this word through inscriptions of different periods, a task which I am not competent to, even if any materials for the search exist. The ancient writers, like the author of the *Shō-wā*, may have had such materials, but they set out, as I believe, upon a wrong theory, and indulged their imagination in finding symbolical meanings, when they ought to have been looking for mere rebuses, or representations of sound.

A great deal more remains to be said upon this subject, and I have merely indicated in the briefest way the point to which as I think, the investigations of European philologists should be turned in tracing the true history of the Chinese characters. The Egyptian system stands before us as a complete example of the formation and gradual degeneracy of a mode of writing admittedly similar in its general principles to that of the Chinese. We have therefore some facts to reason from, and what has been done once may be done again. Whether there be any actual kindred between the Egyptian and the Chinese writing is another interesting question which I cannot now enter upon, but that such is the case seems exceedingly probable. The Babylonians had already a system of writing identical in principle, if not actually borrowed from the Egyptians, in the 3d millennium B. C. It was subsequently modified by the Assyrians, Medes, and Persians, with the various styles of cuneiform, and the system if not the identical characters may have easily passed to the more eastern parts of Asia, about the very time which the Chinese historians assign as the beginning of the history of their nation.

C. W. GOODWIN.

Shanghai, Nov. 1, 1869.

A NOTE CONCERNING FUH-LIN.

I beg to offer the following suggestions regarding the country called Fuh-lin 拂林 by Chinese writers.

Many have been the attempts to determine the exact situation of this country, but the only one I think that approaches at all near the solution of the problem is that given by C.D.,* who states:—

"In Mr Sampson's paper on Chinese Figs (February 1869), it is said that in the 拂林 kingdom the fig is called 底珍; also that the said kingdom is sometimes identified with Palestine. Now it seems to

me the strong likeness between 底珍 *ti chin* and the Hebrew *te-ena* is a strong argument for that identification, especially as the *ch* of *chin* may be meant to represent the silent *ʾ* (aleph) between the two e's."

C. D. likewise states that the Amoy dialect preserves to a great extent the ancient initials.

In carrying out this suggestion regarding the Amoy Dialect I may remark that the characters 拂林 are pronounced in that dialect *Hut Lim*, in which I think I can recognize an awkward attempt to render the name *Hira*.

Of *Hira* or *el Hira* I learn the following from an editorial note to Gibbon's *Rome*: "This independent Arabian state was founded about the year 220 by Walek Ben Fahm Elasse. For more than four centuries, a succession of petty kings maintained it under the protection of Persia. In 632 the Mahometan forces of Abubeker overran it, and it became part of his dominions. Its chief city was also called *Hira*, which fell into decay, and its former site is now occupied by *Medschid Ali*."

Ma Twanlin 馬端臨 at the end of his article upon the kingdom of *Ta tsin* says:

In the 17th year of the Emperor Cheng Kwan 貞觀 [644] the King of Fuhlin 拂林 named *Po-to-li* 波多力 sent an embassy to China, which embassy informed the Emperor that their kingdom had been invaded and overrun by the *Ta shih* (Arabs) to whom they had become tributary.

I think it not improbable that the embassy here alluded to the invasion of Abubeker.

Now for the language of Fuhlin.

A fig (says Mr Sampson in a paper on Chinese Figs, February 1869) is called *Ti chen* 底珍 in the kingdom of Fuhlin.

The characters 底珍 are pronounced in the Amoy dialect *Ti Tin*. A fig in Arabic is called *Tinat* Plural *Tin*.

There is here I think sufficient resemblance existing between the Chinese *Ti tin* and the Arabic *Tinat* or more particularly the Plural *Tin*, to make the claim of *El Hira* a strong one for its identification with Fuhlin.

The *Nien Yi Shih Yo Pien* states Fuhlin to be another name for *Tatsin*, that it was situated on the western sea and that at the distance of seven or eight hundred *li* in a South Westerley direction were *Coral Islands*.

* Vide Vol. 3, Page 39, of *N. & Q.* for 1869.

A description is therein given how the coral is obtained.

These islands, here meant, are I think the Islands in the Persian Gulf from which India at the present day draws large supplies of coral.

I offer the above suggestions for what they may be considered worth, and I think that many will agree with me that El Hira has as good a claim to be considered the country represented by the Chinese characters 拂林 as the other localities heretofore assigned to it.

In conclusion the following extract concerning El Hira given by the Arabian Historian El-Masudi † may not be without interest, bearing as it does upon upon the intercourse that the Chinese had with the Persian Gulph. "The greatest part of the water of the Euphrates had once its course through el-Hirah: the bed may still be traced, and it has the name of Atik (ancient). On it was fought the battle between the Moslems and Rostam (at the time of 'Omar), called the battle of el-Kadesiyah. The Euphrates fell at that time into the Abyssinian sea, at a place which is now called en-Najah; for the sea came up to this place, and thither resorted the ships of China and India, destined for the kings of el-Hirah."

Amoy.

GEO. PHILLIPS.

HWANG TI 皇帝 AND OTHER SOVEREIGN TITLES.

A highly interesting subject for inquiry has been brought once more into prominence by the discussions that have ensued upon the recent publication of the text and professed translation of the credentials presented by the Chinese Embassy at European Courts. The questions that have seemed to call for investigation are: what does the Chinese Emperor claim for himself in his title *Hwang-ti*; what are the origin and the meaning of this title; and to what extent does its use admit or preclude an assertion of equality on the part of other Sovereigns and States. It may be well to investigate some sources of information with reference to these various points.

Before referring to Chinese authors, however, it may be allowable to quote here some paragraphs on this subject from the last production which came from the pen of the late Thomas Taylor Meadows, and

which, buried in the pages of an official Report, is probably unknown to the great majority of the readers of *N. and Q.* In his *Report on the Trade, etc. of Neuchwang* for 1867 (see Consular Reports on Trade in China &c., 1868) Mr. Meadows contributed from his rich fund of acquirements in matters relating to Chinese polity and literature the following dissertation on the title *Hwang-ti*:-

"[To the East-Asian race, as represented mainly by the nine nations of China, Mongolia, Manchuria, Corea, Japan, Anam, Siam, Burmah, and Tibet] there has been known for the last two thousand years a great personage, a one rightful sovereign-ruler, the Hwang te. This title western foreigners have always translated "Emperor of China." That rendering is, however, very insufficient. In the first place, he is not, and has never been held to be, the ruler of the Chinese nation only; and he has, for a long period of time, not even been a Chinese by birth. In the second place, the word "Emperor," as used to designate the Sovereigns of Austria and France, not to speak of Brazil, Mexico, or Abyssinia, gives but an imperfect idea of his attributes. Neither is his position that of the Roman Emperors of the first two centuries. There is no talk, sham or earnest of the Hwang-te being "the first among equals;" there has never existed with him any body holding, like the Roman Senate, inherited powers or rights really or nominally independent. The Hwang-te is not Imperator, and Senator, and Consul, and Censor, and Grand Pontifex. He is, as Hwang-te alone, the one Sovereign-ruler equally in civil and military matters, in all legislative and judicial affairs, and also in religious or sacerdotal affairs, in so far as Confucianism deals with these, while his supremacy is acknowledged even in the prevalent idolatries of Taoism and Buddhism, on whose idols and temples he, from time to time, confers highly prized promotions and other honorary distinctions. Czar, or still more Sultan, as signifying not merely the secular Sovereign of Turkey, but also a kind of a chief of Mahometanism, gives analogically a somewhat better notion of the force of Hwang-te. But the truth is that the Hwang-te, who existed before the Roman Emperors, and may outlive the Sultans, is, as he has always been, a personage so distinct and peculiar as to require for the sake of distinctness a peculiar designation; and if we are clearer when we say the Sultan rather than the Emperor of Turkey, so we should, I think, do well, in speaking of the Hwang-te, to use that title only and reserve it for him alone.

† El Mas'udi's Historical Encyclopædia Vol. I Page 246. Translated from the Arabic, by Aloys Sprenger, M.D., London, 1841. Printed for the Oriental Translation Fund of Great Britain and Ireland.

"The position of the Hwang-te is established by the Sacred Books of the Chinese, often called the Books of Confucius, books more studied by and better known to the 360,000,000 Chinamen than is the Bible to the 70,000,000 or 80,000,000 of Protestant Christendom; and to which not only the Chinese but all other branches of the great East-Asian race owe whatever they possess of the social and political constituents of civilization. From the most ancient times to the present day, the Chinese people have understood by the word "Teen," or heaven, an invisible, super-terrestrial, supreme ruling Power, closely approaching to the western idea of God; and they have always been taught by their Sacred Books that by this Supreme Power the Hwang-te is "Ming," appointed or commissioned; one consequence of which is that he is called the "Teen-tzu," or Son of Heaven; by which however, neither any kind of physical sonship nor any immaculate conception is indicated—his human parents being always well known—but only a spiritual relationship. As the Son of Heaven, the divinely commissioned, he is the representative on earth of the Supreme Heavenly Power, and therefore the absolute Sovereign of "teen hea," of all that is under heaven, or the world; the Chinese term "teen hea," being, I may explain, used in the same erroneous manner as Occidentals use their term "the world," when they say that Alexander the Great conquered "the world;" that the Romans were masters of "the world," &c.; that is to say, to the exclusion of a co-existent, civilized world, quite as large and containing quite as many souls as their own. Each existing Hwang-te has the right of nominating his successor. Natural affection or family pride almost always leads to the nomination of one of his sons, and hence history shows us dynasties, or series of Hwang-te's, of one and the same family. But each nominee is bound to secure peace and plenty to the people by good government in accordance with the principles laid down in the sacred Books. Should he definitively fail to do so, these books, the basis of the national education, themselves teach the people that that fact is to be regarded as a proof that heaven has withdrawn the Divine commission. The existing disorders then take the shape of avowed rebellion; and, after a longer or shorter period of anarchy, in which aspirants struggle for that actual power, the possession of which is proof of the receipt of the divine commission, a new dynasty is established. It has thus often happened, especially towards the close of a dynasty, that the still-acknowledged Hwang te has been surrounded

even in China Proper, by vassals who, though receiving confirmation or investiture from him, each ruled uncontrolledly over a State of much greater extent than that left to his immediate administration. And as the ancient western world saw rival claimants to the Imperatorship, and as the middle ages saw rival Popes, so has Eastern Asia seen rival claimants to the Hwang-teship, and even two co-existent dynasties, ruling each over about one-half of the acknowledged dominions of the Hwang-te, and each claiming that dignity for itself. But there could no more be two coexisting real Hwang-tes, than there could be, at the same time, two veritable 'Vicars of Christ.'"

As regards the import of the designation Hwang-ti, Mr. Meadows has left little ground for further discussion after his exhaustive survey of the question as quoted above; but the subject has also its archaeological side, and this seems not unworthy of investigation. In order to reply to the question, when were the titles *Hwang* and *Ti* first applied? We may refer to the writings of the Chinese themselves for information. There is no doubt whatever that in the earlier historical traditions, in whatever form they may have been handed down, the titles *Hwang* and *Ti* were separately applied to distinct generations of rulers. Of the character *Hwang* 皇, Chinese expositors simply state that it is 天也, a synonym for Heaven. In so far as one may judge from some of the ancient forms of the character, to be seen recorded in works such as the *Luh Shu Fên Lui*, the idea it primarily conveyed was that of the sun shining over the earth; and hence the title naturally became applied to whatever is supreme and resplendent. The wholly fabulous founders of the Chinese sovereignty, *T'ien Hwang*, *Ti Hwang*, etc. have this title attributed to them. The character *Ti* 帝, on the other hand, has a different kind of history. The earliest dictionary in existence, the *Shuo Wen*, tells us that its meaning is "to judge; a designation of him who governs the world (*t'ien hia*)"; and in its ancient form, one seems to trace in this character an attempt to represent a human form clad in a flowing robe and surmounted by a crown. It is very difficult to resist the suspicion that in this word *Ti* we have a fragment before our eyes of the one primeval appellation for the Great Supreme—a portion of the same root which Sanskrit scholars trace from the *deva* of the Vedas down to *Theos*, *Dyaus*, *Jovis*, *Deus*, *divus*, etc. in our own classical tongues. It is some-

what noteworthy that the word *Ti* is first found associated in Chinese history with the name of the divine ruler Fuh-hi 伏羲, who is credited by the more sober race of historians with the first foundation of the Chinese state. Following the wholly fabulous succession of the San Hwang, Fuh-hi organized society upon a human basis; but he was himself of divine origin,—one of the race of the gods or “devas.” According to the most ancient records, he arose spontaneously, without antecedent cause; he reigned as the successor of Heaven, and was the ancestor of all the rulers.¹ To him succeeded a long line of sovereigns, all bearing the same title (*Ti*), until the age of Yao is reached, with which the period of more authentic history begins. In the first line of the *Shang Shu* or Book of History, the expression *Ti* Yao 帝堯 has called for explanation on the part of the commentators; and with reference to this passage Dr. Legge (*Chinese Classics*, Vol. III, Pt. 1., p. 16) affirms that “*Ti* is a synonym of Heaven; and properly denotes ‘God’.” A reference to the illustrations quoted in K’ang-hi’s dictionary under this word will confirm at least the latter portion of the above assertion; and we may therefore translate *Ti* by the term “Divine Ruler,” whilst with regard to the character *Hwang*, we have already seen above that it is equivalent to “Supreme.”

Many centuries elapsed in the history of China before these two majestic appellations were united to form a single title. The first sovereign who arrogated such a designation to himself was Chêug, the Prince of Ts’in, who, having subjugated the various states into which the territory owning fealty to the Chow dynasty had become divided in the third century B. C., proclaimed himself Universal Emperor in B. C. 221 under the title 始皇帝 *She Hwang-ti* or the First Supreme Divine-Ruler. He ordained that this title should be observed by all his successors, to the ten-thousandth generation; and although his own dynastic line was shortlived and his ordinances of every other kind were overthrown, this ambitious title has survived through all ensuing ages as the distinctive appellation of the sovereigns of the middle kingdom.

But there is another epithet which Chinese Emperors proudly assume, as solely applicable to themselves. They are *T’ien-tsze*, 天子, the Sons of Heaven; and this title is explained both with reference to a direct material descent from Heaven and to the

vicegerency for Heaven on earth which the Emperor fulfils. The *Shuo Wen* relates that “the mother of one of the ancient divine sages conceived by the inspiration of Heaven and bore a son, whence comes the designation ‘Son of Heaven’;” and commentators have declared that the divine sage referred to was Shên Nung, the successor of Fuh-hi. On the other hand, the majority of ancient philosophical writers, whose views are collated in the first chapter of the celebrated *Peh Hu Tung*, the work of Pan Ku of the Han dynasty, (circa A.D. 75), explain *T’ien-tsze* as denoting the sovereign who rules over “that which the heavens cover and the earth sustains,” and who may therefore be said metaphorically to claim Heaven as his father and Earth as his mother.² Such were the terms of adulation addressed two thousand years ago to the ruler of China, and such are the terms in which he is still spoken of at this day.

In a note written during the current year by a Chinese man of letters, the following passage occurs: “The great *Hwang-ti* of our celestial dynasty spreads forth his benevolence to all created objects, and embraces with his vast capacity all the regions of the earth. Like unto Heaven, in that there is nothing which he does not overshadow; like unto Earth, in that there is nothing which he does not sustain. He looks upon the people both within and without as his very children, and he vouchsafes his unwearied protection to the intercourse of all nations.” To the writer of the above lines, with whom undoubtedly every one of his countrymen is in perfect agreement, it would certainly appear absurd if not impious to suppose the existence of another *Hwang-ti* beside the Sovereign of China.

The comity of nations, however, into which China has, it appears, demanded admittance, will scarcely tolerate these pretensions; and other *Hwang-ti* in fact do exist in the text of various Treaties. The first occasion on which it became necessary to designate a European ruler in a document of this kind was when the Treaty of Nanking was signed,

(2) In this connection it may be noted that there is actually foundation for the saying (which has been much ridiculed) that the Emperor of China calls himself “Brother of the Sun and Moon.” Possibly no individual Sovereign has applied this title to himself, but it nevertheless exists in some of the ancient mystical works, e.g., in the following phrase: 人主兄日姊月一 The Lord of Mankind [calls] the sun his brother and the moon his sister. (See *Sze Lui Fu*, Art. 月).

(1) See 帝王世紀.

in 1842; but the Sovereign of China was at that time allowed to remain undisturbed in the possession of his august title, and a new term, *Kiün Chu* 君主, signifying "princely ruler," was adopted as the equivalent of "Queen" of Great Britain. In 1858, the same title was continued in the wording of the Treaty of Tien-tsing. The French Treaty also concluded in that year assigned to the Emperor of the French the same title that is given to the Chinese Emperor; and the Russian supplementary Treaty of 1860, while coining a new term, 自專主, to denote the Autocrat of all the Russias, also applies the title *Hwang-ti* to both the high contracting parties, with the additional epithet 聖主, "sacred ruler," prefixed in either case to the characters *Hwang-ti*. In the treaties that have been concluded since the above epoch, the precedent set in the Treaty of Nanking has been followed in the designations applied to the sovereigns of Prussia, Spain, etc.; but the Emperor of Austria has recently (as the newspapers allege) successfully claimed for himself the higher title, and has been admitted on paper to equality with the Son of Heaven. As regards the title *Wang* 王, which was certainly borne in ancient times by the Sovereigns of China, who claimed universal sway as the delegates of Heaven, but which now has become much degraded in signification, the conjecture seems reasonable that this change commenced to make itself felt when the Sovereign of the Ts'in dynasty assumed the august designation *Hwang-ti*; and for the last twenty centuries it has certainly signified nothing higher than a tributary or subject "Prince." Its relation to *Hwang-ti* appears to be very similar to that existing between *Melek* and *Padishah* in Persian or Arabic. The anecdote respecting Lord Palmerston, who evinced his sense of the importance of verbal distinctions by personally insisting on the former term being expunged from the Treaty of peace between Great Britain and Persia, and on *Padishah* being substituted as the title of Her Majesty the Queen, will doubtless be recalled by many readers of *Notes and Queries*.

Canton.

W. F. MAYERS.

AUTHENTICITY OF CHINESE RECORDS.

Every reader of Chinese is familiar with marvellous accounts of natural prodigies which are said to have been presented as tribute to various sovereigns, particularly during the splendid era of the Tang dynasty; and the obvious admixture of romance (not to say lying) in most of these

statements is an equally well known fact. The key of this curious literary embroidery appears to be given in a passage I have recently met with in a collection of miscellaneous jottings which was compiled early in the Sung dynasty, or about A.D. 975, and published under the title *Nan Pu Sin Shu* 南部新書 in which a vast amount of curious information relating to the Tang dynasty is preserved. The following anecdote is here related with reference to the Empress Wu, who made herself the virtual ruler of China in the latter part of the 7th century. It is said of this ambitious woman—an early prototype of Catherine II—that on one occasion "a bird with three legs was presented for the Imperial acceptance; but some of the bystanders hinted that one of the legs was a false one. The Empress laughed, saying: 'So long as the historians put it into their books, what is the use of asking whether the leg is genuine or not!'"

It is easily to be imagined that a similar indifference to strict veracity, and a fondness for the glory of possessing marvellous rarities, may have stimulated the compilers of the national annals to give their sovereigns credit for the various monstrosities and wonders that we read about. *Se non è vero è ben trovato* was evidently the maxim that was applied in such cases.

Canton.

W. F. MAYERS.

A CHINESE THEOREM.

In Vol. III. No. 5, p. 73 of *Notes and Queries*, Mr. Wylie gives as a "theorem" discovered by Le Shen-lan what Mr. Von Gumpach (No. 10, p. 153) correctly describes as a rule empirically deduced from trials with a few low numbers. As a rule it is not strictly accurate, there being, as Mr. Von Gumpach has shewn, exceptions to it whatever number be chosen as base in his formulas; e.g. when 2, (the number given by Le Shen-lan), is taken as base $x=49$ is an exception.

The law of numbers on which the approximate accuracy of the rule depends, although not given in books, is readily deduced from the well known theorem in elementary algebra that $2^n = \text{sum of the coefficients in the expansion of } (1+x)^n$. Adhering to the notation adopted by Mr. Von Gumpach:—

$$2^x = 1 + x + \frac{x(x-1)}{1.2} + \&c... \\ + \frac{x(x-1) \dots (x-s+1)}{1, 2, 3, \dots s} + \&c. + x + 1$$

In treatises on algebra it is shewn that if x be a prime number every term in this expansion, except the first and the last, is divisi-

by it. The proof, briefly is. Each term is an integer, because the product of any s successive numbers is divisible by $1 \cdot 2 \cdot 3 \cdot \dots \cdot s$. But, x being prime, no factor of $1 \cdot 2 \cdot 3 \cdot \dots \cdot s$ measures it, therefore each term except the first and last is of the form $m x$, where m is an integer.

$$\text{Hence } 2^x = 1 + Mx + 1$$

$$2^x - 2$$

$$\frac{\quad}{x} = M, \text{ an integer.}$$

Also $3^x = (1 + 2)^x = 1 + Nx + 2^x$ where N is an integer, when x is a prime.

$$3^x - 3$$

$$\frac{\quad}{x} = M + N, \text{ an integer.}$$

Having proved the theorem for two numbers as base it is easy, by an inductive proof to shew that it is true generally i.e. that

$$u^x - u$$

$$x$$

is an integer when x is a prime number. The converse that, when this formula represents an integer, x is a prime number, is not necessarily true, although there is an antecedent probability that it would generally hold good, and Mr. Von Gumpach's table in the last number of *Notes and Queries* shews that in the great majority of cases it does. To attain to the dignity of a theorem therefore Le Shen-lau's rule would require to be stated thus: Take any prime number x , multiply it by the log of any number u , find the natural number corresponding to the resulting logarithm, subtract u from it, divide by the given prime number, and there will be no remainder. The Theorem of course possesses no special value: expressed in the proper notation,

$$u^x - u$$

$$x$$

when x is a prime number, it is simply an algebraical exercise, such as might be set in a school or college examination paper.

W. MCGREGOR.

Amoy, 25th Nov., 1869.

THE WORD PANG 邦.

As there appears to be some doubt as to the true meaning of the word Pang 邦 it may be interesting to note the various European authorities' opinions on the point.

In *Morrison*, it is given as "A state or nation, commonly applied to smaller states."

In *De Guignes*, "Regnum Feudum, Regnum minus, Terra alicui in feudum commissa seu concessa."

In *Williams, Dr. S. W.*, "A feudal state, a fief, a principality, a dependant state."

In *Bridgman* (Chrest. p. 407) "Small states."

In *Legge* "A state, a country 萬邦 [lit. the 10,000 pang] is used as a designation for the empire. 中邦 [lit. middle pang.] The middle region, probably denotes the empire proper the interior dominions of Yu. 邦 alone is sometimes empire or dynasty; in v. III., 2, must denote specially the imperial domain; 五邦 is better understood as 5 different regions than five states."

In *Callery* "Regnum, Royaume."

And in *Medhurst* "a country, a state, 邦 國 a kingdom; the former refers to a larger and the latter to a smaller Kingdom, to be appointed to the government of a country. 萬邦, the myriad of states; 邦家 the nation."

Beside these authorities I find the word used in one of Commissioner Lin's Proclamations where it is translated by Mr Shuck as "territory." "It appears that Kwangtung has become a territory highly conspicuous for literature" (Chinese state papers p. 2.)

In Kanghi's dictionary the 1st meaning is given as Kwo 國 a country or kingdom, and it is laid down in a commentary on a passage in which both Pang and Kwo are used that the greater [?] divisions of the empire are called Pang, the lesser Kwo 大曰邦小曰國. The meanings of a fief and to rule as a Wang 王 are also given.

From these quotations it would appear that the highest authorities are not all agreed on the proper meaning of the word.

A teacher I have consulted is of opinion that it can be used interchangeably with 國, but teacher's testimony is notoriously worthless. Probably both Pang and Kwo are now used in a different sense to that attaching to them in the Classics where 朝 Chao seems the more definite term for the Empire and Pang and Kwo to have been used for the various Fiefs and Estates composing it; for there can be no doubt that China itself is not unfrequently now spoken of as 國 Kwo, while even the most advanced of its sons would be scarcely prepared to admit it to be one of the lesser states of the universe. 邦 Pang also in the Proclamation above quoted seems used in the sense in which we employ the term country rather than as a dependant or independant state,

and certainly does not mean a greater, as distinguished from 國 Kuo a lesser, state being applied to Canton, a province only, while a little farther on the whole of China is expressed by 中國 Chung Kwo, the Middle Kingdom.

C. ALABASTER.

PALM GROWING COUNTRIES.

Mr. Sampson, in his article on the Palm Tree, mentions one or two countries the position of which he states as unknown to him.

I will endeavour to fix their locality to the best of my ability.

1. Yu to li 于阗利, or more properly Kan to li 干阗利, I have the authority of the Tung Se Yang K'ao 東西洋考 for stating, was one of the ancient name of San Fu chai 三佛齋, which is now known as Kew kiang 舊港, and which I on further investigation find not to be Jaumbie, but the neighbouring state, Palembang.

2. Ko lo 哥羅 or rather Ko lo fu sha 哥羅富沙, I find by the same authority to have been an ancient name for the Southern part of the Malay Peninsula.

3. Hwan wang 環王 on the authority of the Nien yi shih yo pien 廿一史約編 and Wen hsien t'ung kao 文獻通考 was another name for Lin yi 林邑, which was another name for Chen ch'eng 占城, commonly known as Tsiampa.

*4. Whuh lu mu 忽魯謨 or rather Whuh lu mu szê 忽魯謨斯 as I find it within the nien yi shih (the country of the date), is I think Ormus or Hormuz in the Persian Gulf. Chinese vessels were in the habit of resorting thither in the first centuries of our Era.

I will give an extract from Renaudot's Translation of the voyages of two Maho-

* Ku lu ma 苦魯麻 appears to be another reading for Whuh lu mu. The Chinese name for Coilon is Ku li 古里, which I find by the Nien yi shih yo pien, described as being the Mart of all Foreigners of the Western Sea, and that it was three days sail from Kochih 柯枝 Cochih.

metau Travellers to China bearing upon the same.

"Pour ce qui regarde les lieux d'où partent ordinairement les vaisseaux, et ceux où ils abordent, plusieurs personnes tesmoignent que la navigation se fait en la maniere suivante. La plupart des vaisseaux Chinois font leur charge à Siraf, et ils y embarquent toutes les marchandises qui y sont apportées de Bassora, de Homan, et d'autres lieux.

Siraf estoit autrefois une ville maritime dans le Golfe de Perse esloignée de 50 lieues de Chiraz, selon Abulfeda, ou de 63 selon Ebn Haukel. Ils luy donnent 78. ou 79. degrez 30. 6 de longitude, 26.40 6 ou 29.30 de latitude. Ils disent que cette Isle estoit fameuse pour son commerce, mais que les terres des environs n'estoient pas cultivées à cause de leur sterilité, et qu'il n'y avoit ny arbres ny jardins. Que la chaleur y estoit excessive, que la ville estoit bien bastie, et que les particuliers y estoient si riches que quelques-uns avoient despensé jusqu'à trente mille Dinars qui font quinze mille pistoles de nostre monnoye, au bastiment et à l'embellissement de leurs maisons; et enfin que la plupart estoient basties de bois qu'on y apportoit du pais des Francs, ou de l'Europe. Le Geographe Arabe parle aussi de cette ville en plusieurs endroits, dans la description du troisième climat aussi-bien que la plupart des autres Geographes. Le commerce y florissoit encore du temps d'Abulfeda, c'est-à-dire, au commencement du quatorzième siècle; mais lors qu'il commença à s'establir dans l'Isle de Kis-ben-Omira, celui de Siraf fut bientôt ruiné et mesme il n'y demeura pas fort long-temps, estant entierement passé à Ormuz.

Tous les vaisseaux Arabes abordoint à Siraf, et s'y rendoint particulièrement de Bassora, qui estoit la principale eschelle où se rendoint les Negociants de la Mer Rouge, d'Egypte, et mesme de la coste d'Ethiopie. Les Chinois et les Marchands des Indes y apportoint toute sorte de marchandises tirées des Indes de la Terre-Ferme, et de toutes les Isles qui alors estoient connues."†

I have thus given extracts from works bearing upon the ancient Maritime Inter-course that existed between China and the Persian Gulf, which appears to have been carried on first at the entrance to the Euphrates, then at Siraf, and afterwards at Ormus. It would be an interesting study to trace the causes of the gradual retrogression of Chinese maritime enterprise which

† Anciennes Relations des Indes et de la Chine. Paris, 1718. Pages 10, 141 and 141.

appears to have selected the North of Sumatra as its Ultima Thule since the close of the Sixteenth century.

GEO. PHILLIPS.

Amoy, 16th November 1869.

PALM TREES.

(Continued from page 150.)

THE PEI-TO 貝多 TREE, OR PALMYRA PALM.

Passing reference was made to this tree in my note on the Bôdhi tree, page 104 of this volume, where it is incidentally pointed out that the name *Pei-to* has been erroneously applied to the Peepul tree; this misapplication of the name occurs throughout the Chinese text of the Travels of Fah-hian, and does not appear to have been detected by Remusat or Klaproth, who in their French translation always refer the *Pei-to* to the above named Palm tree, though it is quite manifest that Fah-hian in each case alluded to the Peepul. Landresse (p. 344) points out Klaproth's error by observing that the mode of reproduction described by Fah-hian is inapplicable to a Palm tree, and cannot but refer to the *Ficus religiosa* or Peepul tree. In point of fact, however, the French text does not make Fah-hian say anything in this respect inconsistent with the habits of a Palm tree, for the passage is rendered "Les anciens rois de ce pays (Ceylon) envoyèrent dans le royaume du Milieu chercher des grains de l'arbre *Pei-to*." Beal (Travels of Fah-hian, p. 152) renders these last words "a slip of the *Pei-to* tree." I have not the Chinese text to refer to, but judging by analogy, it seems more than probable that Klaproth was so satisfied that Fah-hian in using the name *Pei-to* referred to the Palmyra Palm, that he made the translation consistent with that error. In the "Travels of Fah-hian" by the Rev. Samuel Beal, the text gives no translation of the name *Pei-to*, but the author in a note on page 122 shews that he sees the necessity of referring it to the *Ficus religiosa*.

The *Pei-to* tree has then to be considered under two aspects; as the Chinese name of the Palmyra Palm, and as a misapplied name of the Peepul.

In the *Kwang Kun Fong Pu* (division "Trees," book 14, p. 2) several quotations are given, containing accounts of the *Pei-to* both as a Palm and as a sacred tree of the Buddhists. I propose to give translations of a few of these, taking first those which refer to it as a Palm tree.

The first is from the *Yew Yang Tsa Tzu*, or Desultory Jottings of *Yew Yang*; an im-

perfect translation of this is given by St. Julien (*Notes sur la préface du Si-yu-ki*, contained in his *Memoires sur les contrées occidentales*, p. LXV) from whom however I borrow the Sanscrit terms; it reads as follows:

"The *Pei-to* tree comes from Magadha; it is sixty or seventy feet in height, and its leaves do not fall in winter. There are three kinds of this tree: 1, *To-lo p'o-lih-ch'â* *Pei-to* 多羅婆力叉貝多 (in Sanscrit Talavrikcha patra); 2, *To-li* 多利 *p'o-lih-ch'â* *Pei-to*; 3, *Pu* 部 *p'o-lih-ch'â*.

The leaves of the two first, and the bark of the last named, are used for writing on. *Pei-to* is a Sanscrit word (patra), which translated into Chinese signifies 'leaf'; *Pei-to p'o-lih-ch'â* (Patravrikcha) being translated means 'leaf tree'. The classics of the Western regions are written on the leaves and bark of these three kinds of tree, and they may be preserved for five or six hundred years without injury. From Cochinchina 交趾 the wood of this tree has lately been exported as material for the manufacture of bows; for this purpose it answers well."

An extract from the *Shih Wei ki* 拾遺記 reads as follows:—

"In Loyang the Yih Tsin bridge leads to the Bôdhi-manda where the Buddhist classics were translated. At this Bôdhi-manda were upwards of ten Brahmin and Indian priests making a new translation of the classics, the originals of which came from abroad and were written on leaves of the *Pei-to* tree; the leaves are one foot and five or six inches in length, and more than five inches broad; in form they are like a *P'i-pâ* 琵琶 [leaf] but thicker and larger; they are written on crosswise, and are bound together in books of various sizes."

From the *Huan yü Chi* 寰宇志 the following is quoted:

"Burmah 緬甸 is situated to the south of Tien 滇 (Yunnan); it possesses the Tree-head Palm 樹頭櫻 which is five or six feet in height and bears a fruit like a cocoa nut; the natives put some leaven 麴 in a jar which they suspend beneath the fruit, cutting open the fruit so that the liquid runs into the jar; this makes wine which is called Tree head wine *; if

* Hence no doubt the name of the tree, Tree-head Palm.

leaven be not used they boil the liquid down into sugar. This is the *Pei* 貝 tree. The Burmese use the leaves to write upon". This quotation occurs in the *Pen Ts'ao* under "cocoa nut," as has been stated on page 147 of this volume.

Finally the *Chú sz k'i wuh ki* 諸寺奇物記 states:

"In the *Páu Kwang* 寶光 monastery are some *Pei-to p'o-lih-ch'a* classical books, brought thither from the Western regions; they are some six or seven inches in length, and about half that in width. The leaves are like the sheaths of the *Si máu* Bamboo sprouts, but as fine and smooth as those of the flowering banana. Indian records say that the *Pei-to* tree comes from Magadha; it is sixty or seventy feet high, and does not lose its leaves in winter; the leaves can be used to write on; *Pei-to p'o-lih-ch'a* being translated means 'leaf tree.'" It is also stated that the Ruler of *Poh-ni* 渤泥 (doubtfully referred by Biot to Borneo) has his residence covered with the leaves of the *Pei-to*.

These quotations point unmistakably, with trifling exceptions, to a Palm tree the leaves of which are used to write upon. There are two Palms which may be herein referred to: the *Borassus flabelliformis* Willd., or Palmyra Palm which is the more common of the two, and flourishes from the confines of Arabia to the Isles of Amboyna and Timor, and is found in every region of Hindustan, from the Indus to Siam;† the other is the *Corypha umbraculifera* Linn. or Talpat Palm, which is the tree the leaves of which are more commonly employed for writing purposes in Ceylon and the peninsular adjoining. I am not aware that either of these trees is to be found in China, but as the Palmyra is very abundant in Burmah it may reach into the Southern districts of the Yunnan Province. To which of these trees each Chinese author refers is a question which need not be closely investigated, for they are so much alike in many of their general characteristics, and so similar in the various economic purposes for which they are available, that Chinese writers cannot but have failed to preserve a nice discrimination between the two.

The *To-lo* of the first quotation no doubt represents "Tala" the Sanscrit name of the Palmyra; in Bengalee and Cinghalese it is "Tal," and in Javanese "Rontal," (vulgarised into "Lontar") a compound of

the Jav. "Ron" and the Sanscrit. "Tal"*. Whether in the *Ta li*, the second kind named, we have the same word in another form. I cannot venture to say, for the Indian names of the Talipat are so similar (Tala, Talla, &c.) that the Chinese *Ta-li* may as probably refer to that Palm.

In Burmah the leaves of the Palmyra are used for the purpose stated in the quotation from the *Hwán Yü Chí*; and the mention therein of the size of the fruit is more in accordance with that of the Palmyra than that of the Talipat. The process of making wine and sugar, making allowance for errors likely to occur in the observation of an uninitiated eye-witness, agrees well with accounts of the manufacture of those articles from the same tree by the natives of Ceylon, as given by Sir Emerson Tennent. The height of the tree "five or six feet" 尺 is a mistake in the text, and should read, as it does in the *Pen Tsao*, "five or six cháng" 丈, that is fifty or sixty Chinese feet.

As before stated the name *Pei-to*, which the above quotations prove with a fair certainty to be correctly referable to a Palm, has been erroneously applied by *Fah-hian* to the Peepul tree, and this misapplication of the name has crept into all Chinese literature treating on the subject. Either as a cause or effect of this, the synonym *思惟 sz-wei*, or tree of meditation, a descriptive name which at once shews its application to the Peepul tree, has been promiscuously referred to the *Pei* or *Pei-to* and the *P'u-t'i* 菩提 or Peepul tree; more generally however to the *Pei-to* in the incorrect application of that name to the latter tree; and to this extent should be amended the observation made at the close of the paragraph on this subject, in my note on the *P'u-t'i* tree, on page 104.

From the *Kwang Kun Fong Pu* I translate two quotations in which the name *Pei* to refers to the *Ficus religiosa* or Peepul tree.

From the *Kwang-chau-ki* 廣州記: "The *Sung-shán-ki* 嵩山記 says that in the Sung monastery there were *Sz-wei* or *Pei-to* trees; Men sit beneath the *Pei-to* tree to meditate, and hence the name [sz-wei]. This is what is referred to in the Esoteric classics when they speak of 'meditating on the Sutras under the *Pei-to* tree.'"

The second quotation appears to be an imperfect version of the legend contained

† TENNENT'S *Ceylon*, Vol. 2, p. 521.

* CRAWFURD'S *Indian Archipelago*.

in Chap. XXXI of Fah hiau's travels; it is from the 水經注 *Shwei King Chü*, and reads as follows:

"When Bôdhisatwa entered the cave, heaven and earth were shaken, and Dévas in mid air said 'this is not the place where past and future Buddhas attain perfection; in a south west direction, distant less than half a yodjana, beneath the *Pei-to* tree, is the place where past and future Buddhas attain perfection.' The Dévas led the Bôdhisatwa to thirty paces from the tree; the Dévas offered some kusa grass 吉祥草 which the Bôdhisatwa accepted, and then advanced fifteen paces. Then 500 blue birds flew round the Bôdhisatwa three times and departed. Bôdhisatwa advancing to the tree, spread the kusa grass beneath it, and turning to the East, sat down."

CONCLUSION.

The scope of this note is intentionally confined to the larger and more conspicuous Palm trees of the Chinese, and it is not my intention to attempt any lengthy elucidation of the less conspicuous species of the order Palmaceæ. The following however appear worthy of a brief notice.

The *Rhapis flabelliformis*, L. is a pretty little palm growing to the height of six or eight feet, often seen under cultivation in the small recesses of temples, and enumerated by Bentham (*Flora Hongkongensis*) as a native of Hongkong; its popular Chinese name is variously given as the Bamboo-palm, the Palm-bamboo, &c., and these names now and then appear in Chinese books, sometimes under "Palms" and sometimes under "Bamboos;" it is a tree however of no importance or celebrity, and I meet with no accounts of it in Chinese botanical works, that are not replete with doubt as to the identity of the plant referred to.

A species of *Phoenix* (or date-palm) grows wild in Hongkong and generally near the sandy shores and slopes of the hills along the sea coast; it is often nearly stemless, but when suffered to grow to full development has a cylindrical caudex of from two to six feet in height; this is referred doubtfully in the *Flora Hongkongensis* to *Ph. acaulis* Roxb., but Dr. Hance (*SEEMANN'S Journal of Botany*, vol. VII, p. 15) shews it to be *Ph. farinifera*, Roxb. I am not aware that this plant has at all attracted the attention of the Chinese.

Several species of *Calamus* (rattans) grow wild on the coasts of Southern China, but I am not aware that they have ever been availed of for economic purposes, or even mentioned by Chinese writers, unless they

be included in the heterogeneous mass of trailing plants classed under 藤 *Tang*; as there are stated to be several hundred kinds of *Tang*, the readers of *Notes and Queries* will doubtless excuse the omission of a minute enquiry into this question.

At least two species of *CYCAS* are cultivated for ornament in Canton; owing to their appearance they are often confounded, both by foreigners and Chinese, with Palm-tree; the name *Fung-mei* 鳳尾 or Phoenix-tail, and perhaps *Hai Tsung* 海欖 or Ocean Palm, appear to be specially referable to these trees but they are also loosely applied to various palms, tree ferns, and indeed any plant the foliage of which is suggestive of the name.

Canton.

THEOM. SAMPSON.

L'INFANTICIDE EN CHINE.

(Continued from page 156.)

Nous venons donc de démontrer que la loi Chinoise ne réprovoe l'infanticide qu'à titre de simple faute, elle qui établit si exactement la hiérarchie des délits. Maintenant, cette pénalité est-elle scrupuleusement appliquée? Nous ne voulons pas donner à ce travail une extension trop grande, ni rechercher si le peuple Chinois n'est pas un de ceux qu'il conviendrait de soumettre à la maxime de Montesquieu "l'e n'est pas la législation d'un peuple qui doit le faire apprécier, mais la manière dont elle est observée." Cette maxime nous servira de point de départ pour un travail ultérieur auquel se prête l'étude des relations qui existent contre les théories morales et philosophiques de la Chine et ses pratiques sociales modernes.

Revenons à notre sujet. L'infanticide, disions-nous, est-il recherché et puni? Le No. 1 du Vol. 1 des *Notes and Queries* contient un article signé W. F. M. L'on cite un édit de l'empereur Kien Lung ou l'infanticide est regardé comme une mauvaise habitude, et déferé aux tribunaux qui prononceront comme s'il s'agissait d'enfants ou de petits enfants.

Ceci n'est pas très explicite et nous doutons qu'un magistrat Chinois puisse se mouvoir facilement en présence de cet édit tout impérial qu'il soit. Tout au plus osera-t-il appliquer le châtiment édicté par l'article précité du Ta Tsing Leu Lee. Pourtant admettons que cette paternelle vigilance de Kien-Lung ait porté ses fruits: l'effet n'a pas été bien durable. Car le 7 Décembre, 1868 le Vice-roi du Kwangtung fut obligé d'adresser une proclamation provinciale et de rappeler le décret impérial, à cause

des cas nombreux d'infanticides commis dans son gouvernement.

Au Vol. I, P. 56, un missionnaire le R. C. D. relate que ce crime is exceedingly common in the neighbourhood of Amoy and in all parts of the Prefectures of Changchow and Chinchew which he has visited. Il ajoute que les parents questionnés par lui, ont toujours répondu qu'ils n'y voyaient aucun mal à cela. Plusieurs missionnaires catholiques des provinces du Sud nous ont affirmé que cette pratique ne laissait pas d'être fréquente, et toujours impunie. Enfin est-il vrai que Pékin possède le privilège de ne jamais être témoin d'un crime si souvent observé par les Jésuites? Quant à nous, nous doutons que la capitale de la Chine ait fait plus de progrès sous ce rapport que sous tant d'autres. Le nombre des infanticides est impossible à évaluer dans un pays aussi vaste et avec la nature des relations que les étrangers ont eues jusqu'ici avec les indigènes. Faible ou non, cette pratique existe. La police ne s'en occupe pas : la Gazette de Pékin ne l'enregistre pas : l'opinion publique n'en est pas saisie : le voisin ignore et n'y prend point intérêt, et les étrangers fort peu mêlés à la société indigène ne s'en aperçoivent pas.

Mais il est pourtant une Institution, qui, toute récente qu'elle est, sait presque toute la vérité sur ce point.

L'Orphelinat des Soeurs de Saint Vincent de Paul, qui connaît la note lugubre du paupérisme dans la capitale du céleste Empire, peut montrer jusqu'à quel point l'infanticide est en pratique, et si le témoin des preuves qu'elles en peuvent fournir est un médecin, il est convaincu qu'il s'agit bien, n'on pas d'enfants mort-nés, mais d'infanticides par omission et souvent par commission, pour nous servir de la distinction classique.

Nous pourrions en terminant rapprocher l'avortement de l'infanticide, et, bien qu'en médecine légale et dans presque toutes les jurisprudences de l'Europe ces deux cas soient distincts, nous pourrions renforcer les preuves que nous avons données de l'existence de l'infanticide par ce qui se passe pour l'avortement. Mais nous nous hâtons de clore cet article et de conclure, sans forme aphoristique, en disant :

1o. L'infanticide existe en Chine.

2o. La législation n'y applique qu'un châtiment léger égal à celui qu'encourent les fautes simples.

3o. Dans la pratique jurisprudentielle ce châtiment peut être considéré comme lettre morte.

4o. La misère en est le plus souvent le mobile, aidée de la superstition qui consiste à admettre qu'en vertu de la transmigra-

tion des âmes, l'enfant destiné à être misérable ici bas sera beaucoup mieux dans le monde des ténèbres, pour me servir de l'expression Chinoise.

5o. Le meurtre des filles est beaucoup plus fréquent parce qu'elles sont considérées comme moins capables que les garçons de subvenir aux nécessités des parents devenus vieux ou infirmes.

6o. Nous n'admettons pas que ce soit par amour du crime qu'on commette ce meurtre.

7o. Nous connaissons pourtant des faits de parents qui, forcés de partager leur misérable existence avec leurs enfants n'ont pas hésité à s'en défaire par le meurtre.

8o. Quand on interroge un Chinois de la classe des lettrés, son amour-propre est mis en jeu ; mais il est facile de voir qu'il condamne cette pratique plutôt par un effort de sensibilité factice, qu'avec ce cri de réprobation qu'une telle question arracherait à toute âme élevée.

9o. Une pratique telle que l'infanticide, insuffisamment atteinte par la législation et peu ou point par le sentiment national sépare, selon nous, ce peuple des autres nations civilisées : surtout, lorsque d'autre part, la culture intellectuelle de ce peuple est prouvée par d'irrécusables témoignages et qu'on ne saurait lui accorder le bénéfice de l'irresponsabilité morale : car il faut bien concéder ce bénéfice à certaines peuplades sauvages chez qui la règle du bien et du mal est absolument renversé et pour lesquelles on doit à jamais renoncer à tout redressement.

Le fait incontestable de la pratique de l'infanticide en Chine, le degré qu'il occupe dans l'échelle de la criminalité, la valeur morale qu'il a aux yeux de la nation sont une des preuves qui justifient ce qu'un écrivain a dit de cette nation—La Chine est une humanité inférieure.

D. MARTIN.

Médecin de la Légation de France.

Pekin, 10 Sept., 1869.

Queries.

THE "BO FLOWER."—There is a well-known flower grown in most Chinese gardens in the Canton province, the common name of which is *Kat-tan Fâ* or *Egg-flower*, probably from the deep-yellow colour lining the base of its petals, which are otherwise of a pure white. It has the rich scent of the tuberose ; and appears to me to be identical with what is called the Bo-flower in Ceylon, where it is held in especial reverence by the Buddhists. Why is this? And what is its botanical name?

GARDENER.

THE STARS 夾白 AND 附白 :— In the catalogue of Chinese stars of Mr Reeves, the star δ *Dorado* bears the name of 夾白 and the star γ *Hydrus*, that of 附白. Can any of the readers of N. & Q. tell me which is the meaning of these two names? Are they perhaps names of fishes? According to the 求蒙厚高 these two names did not exist in the ancient Chinese catalogues of stars, but were introduced by *Matten Ricci*; and, as one of them answers to the *Goldfish*, I suppose the names 夾白 and 附白 were perhaps intended to express the name of some kind of goldfish.

ASTRONOMER.

Replies.

WHO WAS LU PAN? (Vol. III. p. 107).— I have endeavoured, but without success, to obtain the means of giving a satisfactory reply to the query on this subject which appeared in the July No. of N. & Q.; but Lu Pan 魯班 (not 般, as erroneously written in the query), or Pan of the State of Lu, is altogether ignored in biographical dictionaries, mythological calendars, and in the official roll of deified personages. I have however met by accident with some passages in which the name occurs; and possibly their reproduction here may serve as a clue to further discoveries on the part of other inquirers. In turning over the pages of the *Shuh E Ki* 述異記 or Record of Marvels, a work dating from the T'ang dynasty, toward the end of the second Book, I have met with the following paragraphs:

"In the island of Ts'i-li 七里洲, Lu-Pan hewed out a boat from a *mu-lin* tree (*Epidendrum* sp.?), and this boat still exists upon the island."

"Lu Pan engraved upon a stone a plan of the nine provinces of Yü. This still exists at the She-shih mountain near the city of Lo."

"By the sea-shore near the North-east Cliffs there is a tortoise of stone, which, according to common report, was the work of Lu Pan. In summer it goes into the sea, and it winter it again returns to its position on the mountain."

From the above quotations it would appear that Lu Pan was a notable handicraftsman of antiquity, and this explains to some extent the fact of his being worshipped at present as the patron saint of carpenters and masons. I have been unable to ascer-

tain how it is that his image has obtained a place in so purely Buddhist a temple as that of the Luh Yun, Sze at Canton. According to the tablet in front of his altar he enjoys the following title:

勅封北城候太師府

from which it will be seen that an act of Imperial canonization is claimed on his behalf. The vulgar tradition relating to his origin represents him as having been a native of the State of Lu during the Chow dynasty, and to have founded the arts of carpentry and masonwork.

Canton

W. F. MAYERS.

WILLOW PATTERN PLATE. (Vol. I. No. 7, page 88).—In answer to Kaolin's paragraph, I am inclined to believe that this pattern, as a whole design, did not come from China. It has been suggested by Chinese connoisseurs that there are some Japanese touches in the scenes. The front of the large house on the right is by no means Chinese in style. In the circular adornings of the border, no Chinese designer would have been able to resist the temptation to introduce the inevitable *ying* and *yang*, so common in flags and other objects. My own opinion is that it is an adaptation of the well known wood-engraving of the Legend of St. Christopher, temp. 1423, one of the earliest examples of the art, to the purposes of the designer, who had patched up a Chinese scene, in response to the demand of the day for China. All the main elements in the scene nearly correspond. St. Christopher walking the water between the two banks, being replaced by a bridge, upon which three pig-tailed men are perched. For convenience I may refer readers to the picture of St. Christopher, as given by Mr Robert Chambers, in his "Book of Days," on the date of July 25th.

F. PORTER SMITH.

Hankow, November 23, 1869.

THE NAME FUH-LIN. (Vol. 3, p. 58 and 119.) Mr F. Porter Smith has observed in a note on the Chinese names of foreign countries, that the mysterious characters 拂林 *Fuh-lin* may point to the Byzantine empire, and mentions a surmise on the part of Pauthier to the same effect. In this connection I think it will interest many readers of N. & Q. to be reminded that in No. 53 of the *Nouveau Journal Asiatique*, Paris, Mai 1832, there is an elaborate and well-argued dissertation signed "E. Jacquet," in which this suggestion is for the first time made. The writer points out the striking similarity between the sounds *fu-lin*, or

fo-lin (anciently sounded *po-lin*) and the Greek accusative *πολις*; but he admits that a solution is still wanting for the question why the word *polis* has been taken in the accusative case in its rendering into Chinese.

Assuming that the theory mooted by M. Jacquet is well founded, I would suggest that it throws some light upon the 拂

林國 No. 2 which makes its appearance in Chinese (principally Buddhist) records of travel. May it not be that the termination *polis*, used in forming the name of one or more of the Greek Bactrian capitals in the neighbourhood of the Hindu-Kush, may have caused one of their number to be baptized by the Buddhist pilgrims with the name which was already well known in China as that of a foreign kingdom?

Canton.

W. F. M.

ENGLISH AND CHINESE NAMES OF PLANTS.

(Query Vol. 3, No. 2. Reply Vol. 3, No.

4.)—The Tung tsing 冬青 appears not to have been definitely provided with an English name. Here it is the name commonly given to the *Mistletoe* which grows in great abundance on Willows, Elms and a hybrid Willow-poplar. The berries when crushed are said to form a poultice for chilblains. J. D. thinks it is probably the fructus *Ligustri vulgaris*. Whether it be so or not I will not venture to say; few who speak Chinese can have failed to observe that the same trees go by different names and that names are given to different trees in districts not far distant from each other.

Newchwang.

W. E. K.

PAGODAS IN CHINA. (Vol. 3, p. 157.)—All the existing information on this subject may be found well summarized in the chapter entitled a "General Description of Pagodas in China" forming part of the Rev. W. C. Milne's work entitled "Life in China."

W.

Literary Notices.

An interesting essay on Chinese Customs and Diversions in Europe has recently been published by Mr. Gustav Schlegel, of the Netherlands-India Civil Service, under the title of *Chinesische Bräuche und Spiele in Europa* (Breslau, 1869, p.p. 32). Mr. Schlegel has already drawn attention more than once in the pages of this publication to the traces of ancient Chinese usages still discoverable in Europe; and in the pamphlet before us he has more fully enlarged upon the same theme. Just as in our time, he says, "Tea, rhubarb, silks, lacquer-ware,

and other articles of value are carried from China to Europe, so also in the earliest ages do Chinese products appear to have found their way thither." In proof of this assertion, the discovery of jade hatchets among the remains of the Lake-dwellings of Switzerland is adverted to; and the practice of eating hard-boiled eggs at Easter, which forms the subject of a communication by Schlegel to an early No. of *N. & Q.*, is likewise adduced in proof. Among the Chinese games and amusements which Mr. Schlegel further traces among Western nations, he enumerates draughts, chess, playing-cards, dice, dominoes, kites, rackets, blindman's buff, puppets, &c., and he does not hesitate even, on the strength of some quotations the authenticity and force of which we are not fully prepared to admit, to declare that balloons must have been known to the ancient Chinese, as far back as B.C. 1766. With this exception, Mr. Schlegel seems to have made out a very good case for priority of invention, or at least of use, on behalf of the Chinese as regards the objects he specifies; and there are other diversions still which he might have added to his list, such as Punch-and-Judyshows (Polichinel), tight-and-slack-rope dancing, swings, &c., all of which boast an antiquity in China far higher than can be claimed for the same amusements in Europe.

Japan: Being a Sketch of the History, Government and Officers of the Empire, by Walter Dickson, (Edinburgh, Wm. Blackwood and Sons 1869, pp. 489) is the title of the latest addition to literature as regards our part of the world. Dr. Dickson has here put forward the considerable stores of information relating to the constitution, government, and usages of Japan which he was enabled to accumulate during his residence in that country, and his work will be found replete with minute details concerning the strange system of government to which Japan has until quite lately been subjected. Many interesting particulars, not heretofore made known to the public, are also given with respect to the political commotions which ensued upon the first opening of Japan to intercourse with Western nations.

Merely for purposes of record, the publication of a work entitled "*Our new Way Round the World*" by Charles Carleton Coffin (London, Sampson, Low & Co., 1869, pp. 524) may be mentioned here. The author, apparently an American newspaper reporter, visited China in 1867, after a tour through Europe and India; and a great portion of his work is devoted to a somewhat pretentious account of his visits to Hongkong and the Treaty Ports; but, not-

withstanding a vast amount of verbiage expended, Mr Coffin contrives to give a most superficial and incorrect account of the various localities he passed through, as also of the state and prospects of China generally. The work is filled with absurd blunders, not redeemed by its feeble jocosity of tone.

IN accordance with notices previously issued we take the present opportunity of stating our intentions with regard to the continuance of this periodical. We have been much gratified at the assurances of continued support from former contributors, and of future help from some who have hitherto refrained from aiding us. But we cannot blind ourselves to the fact that the uncertainty which we have so constantly felt as to the necessary matter being forthcoming for each current issue is scarcely likely to be less in future than it has hitherto been.

The proprietor and editor of *Notes and Queries* are however unwilling to abandon an undertaking which promises to establish a useful *repertoire* of matters relating to China and Japan; on the other hand, although it has achieved a financial position sufficient to pay its current expenses, it has never been in any sense remunerative to either, the very small profit which would remain being swallowed up by accounts known in business as "bad debts." It is not therefore from business, but literary, considerations that they have come to the conclusion to continue the publication under the following modified conditions:

The current number will be sent to press on or about the 22nd of every month. Hitherto about two-thirds or three-fourths of the necessary copy has, on an average, been received by that date. In future all original papers received by that time will be inserted, and the remaining pages necessary to complete the number will be made up by extracts from the many useful and interesting papers on Chinese manners and customs which, from time to time, appear in the columns of the China journals. In making these selections care will be taken that none are reprinted which have already appeared in a form suitable for binding—such for instance as in the columns of the *Chinese*

Recorder, the *Transactions of Societies*, &c. Our aim will be to partially supply the place of the "Papers on China" issued some time since from this office, with the difference that more rigid care will be taken to admit only extracts which may usefully find a place on the bookshelves of the student or scholar. At the same time it is not intended to resort to this plan except in cases where original copy is not available, and it is hoped that the appeal already made, combined with this notice, will result in a more plentiful supply of copy than has hitherto been received from the great mass of subscribers. To those whose pens have as yet been our chief support our warmest thanks are undoubtedly due. We may nevertheless claim the credit of performing unremunerated work from a real desire to aid, to the best of our ability, scholarship and research into the details of Chinese manners, customs, and literature; and we may fairly urge that this effort on our part should be met by a corresponding increase in literary activity on the part of our numerous readers.

"China Mail" Office,
Hongkong, Nov. 30, 1869.

BOOK WANTED.

Journal of the Shanghai Literary and Scientific Society No. I. 1858.
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TABLE OF CONTENTS.

NOTES:—Titles of Literary Graduates, 177—The Chinese Name for Coilon; A Chinese Theorem; The Terms Pang and Kwo, 179—A Chinese Proverb, 181
QUERIES:—Leprosy, 181—The Chinese Calendar in its relation to the rest of Asia; Chinese Dollars in Formosa; A Chinese Sabbath; Camphor and Camphor-oil, 183.
REPLIES:—The word Chit; Pidgin; The “Bo Flower,” 183—Breach of Promise; The expression “Whilo”; The word Bonze, 184.
LITERARY NOTICES, 184

Notes.

TITLES OF LITERARY GRADUATES.

The multiplicity of titles applied to the holders of various literary degrees in China is not unfrequently found a source of difficulty in making translations from public documents; and the following notes on the subject may on this account be found useful. As they are intended simply as a catalogue of titles, all details relating to the system of examinations by means of which students are enabled to acquire distinctions of this kind are purposely excluded from the scope of the present paper. The following is a list of the literary designations of which it is intended to give a brief account, running from the lowest upwards:—

- | | |
|--------|---------------|
| I. 童生 | T'ung Shêng. |
| a. 案首 | Ngan Show. |
| II. 秀才 | Siu Ts'ai, or |
| 生員 | Shêng Yüan. |
| a. 案首 | Ngan Show. |
| b. 附生 | Fu Shêng. |
| c. 增生 | Ts'êng Shêng. |
| d. 廩生 | Lín Shêng, or |

廩膳生 Lin Shan Shêng or

廩貢生 Lin Kung Shêng.

e. 歲貢生 Sui Kung Shêng.

f. 副貢生 Fu Kung Shêng.

g. 優貢生 Yeo Kung Shêng.

h. 恩貢生 Ngén Kung Shêng.

i. 拔貢生 Pa Kung Shêng.

II. A. 監生 Kien Shêng.

III. 舉人 Kú Jén.

a. 解元 Kai Yüan.

b. 經魁 King Kw'ei.

IV. 進士 Tsün Sze.

a. 會元 Hwei Yüan.

V. 狀元 Chwang Yüan. *optimus.*

a. 榜眼 P'ang Yen. *secundus.*

b. 探花 T'an Hwa. *tertius.*

c. 傳臚 Ch'wan Lu. *quartus.*

The above list comprises all, or nearly all, the literary titles obtained in connection with the state examinations. Commencing with the lowest degree of the category, we meet with the *t'ung shêng*, a term which corresponds in some slight degree to the idea expressed by the English collegiate designation “undergraduate.” A very false impression would be conveyed, however, by the unqualified employment of European university-titles as equivalents for Chinese literary ranks, which are obtained in a manner entirely different, and with objects and results almost wholly dissimilar, from the course of European practice in this respect. To place the two systems upon one footing it would be necessary to suppose that the university examinations in Great Britain were superseded by competitions held successively in counties, provinces, and the metropolis,

and that the successful candidates became entitled *ipso facto* to entry into the various ranks of the public service, according to the degree of literary merit they were adjudged to have attained. As nothing could be less in accord with the actual meaning of scholastic examinations and titles in Europe than this course, which is the practice followed in China, it could only prove misleading to apply to one system the set of terms which are consecrated by usage to the other. The *t'ung shêng*, then, must be defined as the students who successfully pass the preliminary examinations held by the district or departmental magistrates within whose jurisdiction they are enrolled, and subsequently the final test examination at the Prefecture. The individual whose name is placed highest upon the roll is entitled to the honorary distinction of *Ngan Shou*.

The periodical visitations of the Literary Chancellor give the *t'ung shêng* their opportunity of competing for the lowest literary degree, that of *siu ts'ai*, or *shêng yüan* as it is also called; and of these the first in each list becomes also known as *ngan shou*. The list of successful graduates is divided into two classes, called respectively *fu shêng* and *tsêng shêng*, the latter representing the number of graduates allowed to pass in excess of the limits ordained by the ancient regulations.

In addition to the privilege of boasting the title of "graduate" and wearing a brass button, further advantages are accessible by the successful candidates in this class. Special examinations held annually by the Literary Chancellor admit a certain number of *siu ts'ai* to the position of *lin shêng*, (literally, salaried graduates), who receive a small monthly stipend from Government. A higher title, although one still inferior to that conferred by the Provincial examinations held triennially, may be attained by the *shêng yüan* class, viz., *kung shêng*, which again is divided into various degrees. Thus, seniority alone brings in due course the title *sui kung shêng* to the salaried graduates, and a certain number of the *siu ts'ai* who are not in receipt of the monthly stipend are admitted by seniority to the grade of *fu kung shêng*; whilst others, distinguished by particular merit in their compositions, may be recommended after the examinations for the title of *yo kung shêng*. On special occasions, when extra examinations are accorded by imperial favour (as after an accession to the Throne etc.), a certain number of *siu ts'ai* may further be admitted to the degree of *ngên kung shêng*; and finally, every twelfth year, one individual among the *siu ts'ai* graduates

has the opportunity of obtaining by competition the degree of *pa kung shêng*, after which, on submitting to a further examination at Peking, he may obtain office as a district Magistrate.

The title of *kien shêng*, corresponding to the degree of *siu ts'ai*, may be obtained by purchase, at a cost, according to present rates, of eighteen taels; and this is in most cases an indispensable preliminary to the purchase of higher grades. The title is frequently purchased by parents for their children at a very early age.

Ascending now a step in the ladder of substantive promotion, we reach the degree of *kü jên*, which is obtained by competitions in each provincial capital. Some two hundred candidates out of from 8,000 to 10,000 competing *siu ts'ai* obtain this honour, and henceforward become *ipso facto* eligible to official posts, but of a comparatively low degree. The highest on the list of graduates in this class receives the honorary designation of *kiai yüan*, and the five next highest are entitled *king ku'ei*.

A certain proportion of the *kü jên* who graduate triennially, being those who are ambitious of further distinction and can afford the expense, proceed to Peking in the ensuing Spring, and then undergo the further examination which opens the way to the degree of *tsin sze*. The highest on the list of *tsin sze* becomes distinguished by the title of *hwei yüan*. A final superlative examination winnows from the *tsin sze* the most eminent or most successful scholars, who thereupon become enrolled upon the "bright list" of the Han-lin. The four leading names are distinguished by the titles, respectively, of *chwang yüan*, *p'ang yen*, *t'an hwa*, and *ch'wan lu*. To have produced a *chwang yüan* is considered the proudest and most enduring title to distinction that a Chinese city or district can boast. The first three of the above-named graduates constitute what is termed the first section (一甲) of the body of *tsin sze*. The *chwang yüan* is entitled to receive the rank of *Han lin yüan Siu chuan* 翰林院修撰; and the two next below him become invested with that of *Han lin yüan Pien siu* 翰林院編修. The graduates who constitute the "second section" enter upon the rank and functions of *Han lin yüan Shu ki sze* 翰林院庶吉士, or else of secretary in the metropolitan Boards; whilst the remainder become entitled to office as district Magistrates in such one of the Provinces as may fall to their lot under the direction of the board of civil administration. W. F. M.

THE CHINESE NAME FOR COILON.

I stated, under correction, in a foot note to my articles upon Palm growing countries, that *ku li* 古里 was the name for Coilon. I think after further investigation that such is not the case, as *ku li* appears to be the name given to Calicut, and that the Chinese name for Coilon is I think *kolan* 葛蘭.

With regard to *yu to li* 于陀利 being written *kan to li*, I am of opinion that *kan* 干 is a printer's blunder, but is curious that out of six books I have consulted four have the character *kan* 干 in the place of *yu* 于.

Some time ago while seeking for *li ko* 栗戈 a grape-growing country, I found that *ma twan lin* 馬端臨 gives a geographical description of a grape-growing country called *suh yi* 栗弋 or *suh teh* 栗特 which I conjecture should have been written *leih yi* 栗弋 and which I should think is probably *Leh* or *Ladek*.

Errors of this kind are by no means rare in Chinese works.

Amoy.

GEO. PHILLIPS.

A CHINESE THEOREM.

In the October number of *Notes and Queries* an article by Mr Von Gumpach appears under the above heading. The statement of *Le Shen-lan's* theorem is therein (evidently by a printer's mistake) given incorrectly. As originally stated by Mr Wylie it runs thus:—

"Multiply the given number by the logarithm of 2. Find the natural number of the resulting logarithm, and subtract 2 from the same. Divide the remainder by the given number. If there be no remainder it is a prime number. If there be a remainder it is not a prime."

The sentence in italics is omitted in Mr Von Gumpach's paper.

Mr Von Gumpach's charge of uncouthness in the expression of *Le's* formula is not borne out by facts, for translated into algebraic language, if *u* be the given number, the theorem says:—

$$\log - 1 \ u \log 2 - 2 = n \text{ ————— (1)}$$

where *n* is some integer. But the number whose logarithm is *u* times the logarithm of 2 is 2^u . Therefore formula (1) becomes

$$2^u - 2$$

$$= n \text{ ————— (2)}$$

which is identical with Mr Von Gumpach's improvement.

After all the formidable symbols and figures that have intruded into your columns your readers will be surprised to learn that *Le's* rule is merely a particular, very narrow, and imperfectly developed case of a theorem which is as old as the seventeenth century, and which (until I reader Mr Von Gumpach's paper) I thought was known to every senior Schoolboy. It is referred to as "*Fermat's Theorem*," and is thus enunciated:—

"If *u* be a prime number, *N* prime to *u*, then $N^{u-1} - 1$ is a multiple of *u*."

In this particular case $N = 2$, therefore *Fermat's* theorem becomes

$$2^{u-1} - 1 = m \ u$$

Multiplying both sides by 2 we obtain

$$2^u - 2 = n \ u, \text{ writing } n \text{ for } 2m \text{ or}$$

$$2^u - 2 = n$$

where *n* is even, which with the exception of the condition regarding *n*, which escaped *Le*, is a reproduction of his formula (2).

There is only one case where 2 is not prime to *u*, and that is when $u = 2$. But actual experiment shows that in this case *Le's* formula holds, *n* being = 1. In every other case *n* is an even number.

Le's rule is the afore merely reproduced from some elementary work on Algebra, and spoiled in the reproducing. With the condition above attached to *n* it does detect prime numbers.

Hankow, Nov. 27, 1869.

R. A. J.

THE TERMS PANG AND KWO.

I have within the last few weeks encountered, quite accidentally, a reference to the word *pang* 邦 which explains the substitution of the character *kwo* 國 for this word, as a designation for a "state" or "kingdom," and seems to clear up the confusion between these terms which was commented upon in a note contributed to the last No. of *Notes and Queries* (p. 168) by Mr. Alabaster. From the various references collected in the Note in question, it is conclusively shewn that *pang* and *kwo* are at present used interchangeably; although in ancient usage, as *K'ang-hi's* Dictionary shews, both by direct statement (such as the phrase 大曰邦小曰國) and by numerous examples, the term *kwo* 國 was applied well-nigh exclusively to the

lesser principalities or fiefs of which the Empire was composed under the Chow dynasty. This signification of *kwo* is perfectly obvious in post-Confucian literature, and the degree of dignity attributable to the term must have varied, undoubtedly, with the power and influence of the state to which it was applied. At the same time, a generic term existed, applicable to any "state" or body politic, whether the Empire as a whole or its feudatory portions, and this term was *pang*. To examine the precise relation between the two terms would be to repeat much that has already been brought forward in the Note above referred to, nor is this the object at present in view. The point upon which the discovery mentioned above throws some additional light is the substitution of *kwo* for *pang*, which came about, it appears, in a quite fortuitous manner. Its cause is incidentally explained by Lang Ying, a writer of the 16th century, in his work entitled *Ts'i Shu Lui Kao*, where he observes, while commenting upon the practice of avoiding the utterance of individual or "given" names (名), that

the character 邦, being the name of Liu Pang, the founder of the Han dynasty, (B. C. 206), this character was avoided or held sacred (*wei* 諱) during the period though which his house bore sway, and *kwo* adopted in its stead.* Accordingly we find, to give but one instance out of many, a substitution of this kind in the first pages of Sze-ma Ts'ien's *Historical Records*, where a quotation is made from the Book of History. In the *Shoo-King* (Canon of Yao) we read: *Hieh ho wan pang* 協和萬邦, which Dr. Legge translates: "He united and harmonized the myriad states of the Empire" (*Chinese Classics*, Vol. III., p. 18;) but in Sze-ma Ts'ien's version the character *kwo* is substituted here in the place of *pang*; and a similar interchange may be remarked in numerous contemporary instances. Had the compilers of K'ang-hi's Dictionary taken note of this historical fact, much doubt and discussion might have been avoided.

The temporary eclipse of the character *pang* was evidently sufficient to allow an increased degree of dignity to gather around the character *kwo*, which became used as the designation for "state" or "Empire"

• 漢祖諱邦舊史以邦爲國一

The name-to-be-held-sacred of the founder of the Han dynasty being Pang, the ancient historians have used *kwo* in place of this character.

just at the period when all minor principalities were fully brought beneath the direct government of one Imperial house. When *pang* reappeared, it simply took its place beside *kwo* as an alternative designation for the body politic, and this meaning it has continued to bear until the present day. Thus, while modern Imperial decrees are often found announcing the maxim that 民爲邦本 the people are the root (or foundation) of the state—*pang*—, with reference to the Empire in its entirety, we meet with *pang*, on the other hand, also employed to designate a single province. Mr. Alabaister has quoted an example where Kwangtung is thus designated; and similarly, the word is used in the above sense in the writings of a very fastidious modern writer, Lan Ting-yüan, who describing the province of Kwei-chow, observes; 黔爲邦居天下之西—the province (*pang*) of Kwei-chow lies to the West of China.

The peculiarity of holding sacred or tabooing proper names as a mark of respect is too intimately connected with the wide subject of Chinese nomenclature in general to be fully dealt with here, but a few instances, derived from a variety of sources, may be given to exemplify the practice. It appears to have originated with the sacrificial rites of the Chow dynasty, when, on the decease of any person, his individual or "given" name, *ming* 名, became tabooed, to be written only on the sacrificial tablets, and not to be commonly uttered. Hence arose the phrase: *Shêng yüeh ming, Sze yüeh hwei* 生曰名, 死曰諱—"That which in lifetime is called the *ming*, after death is called the *hwei*;" the word *hwei* meaning to avoid, to conceal, to hold sacred, or (to borrow a kindred idea) to taboo. Popular usage eventually converted the practice of tabooing deceased persons' names into a mark of respect applicable to the living; and hence doubtless sprang the practice of using the *tsze* or *hao* instead of the *ming* which is now universal among the Chinese. In conformity with this practice, the public department of registration, which was known as the *min pu* 民部 early in the seventh century, was named afresh when the T'ang dynasty commenced its sway, in compliment to Li She-min, 李世民, who succeeded to the throne as second of the Imperial line, and became known as the *Hu pu* 戶部, which designation it still bears. Again, prior to the period above-named, the principal river flowing through

Chekiang was designated Ts'ien-t'ang 錢唐; but as the second of these two characters was the same that was adopted as the designation of the newly founded dynasty, it was altered by the addition of a fresh radical, and has for the last twelve centuries been written 塘. So confusing had this change of style proved itself within a comparative short space of time, that six hundred years ago the author of the *Chieh Keng Luh*, who lived on the banks of this river, devoted some labour toward proving that a popular legend accounting for the name (in its existing form) by means of a literal translation of the two characters, was altogether unfounded. Again, during the Sung dynasty, amid a multitude of other examples, the poet Su Tung-po is found substituting the character 叙 for 序, because the latter was his father's name. Finally, reference may be made to the practice now prevalent, by which the form of whatever character happens to be in use as the name of the reigning Emperor becomes tabooed, and is replaced by a new character, specially devised and universally promulgated. An apology is, however, due to the readers of *N. and Q.* for so long a digression from the actual subject of this Note, viz., the substitution of *kwo* for *pang*. This, it would seem, may be considered as satisfactorily accounted for by the historical fact to which attention has been drawn above.

Canton.

W. F. MAYERS.

A CHINESE PROVERB.

The second of the Chinese Maxims, collected by Sir John Davis, author of "China and the Chinese," runs thus:

路遙知馬力事久見人心

Loo yao chi ma lih; see kew kien jin ain

"By a long journey we know a horse's strength; So a protracted affair shews a man's heart."

At first sight this seems to be a very simple proverb or maxim and it would seem very difficult to search for it another *ratio*, but the obvious one, namely, the comparison of a man's heart to so many horsepower.

Some time ago, however, we accidentally heard how this maxim or proverb originated; and it seems not to be uninteresting to show how curiously a tale may be chang-

* Davis has erroneously 日 "a day"; it should be 事, as the sequel will show.

ed into a proverb, by simply substituting symphonious words for the original ones.

We leave the words to the Chinese narrator:

First Tale.

A certain Lin yao (林堯), with the style *Hi-ming* (希明), a native of the city of *Soo chow*, was so very rich, that he did not care even to become a great Minister of state.

Ho Yen (何炎) with the style *Jin-sin* (人心), was a man from the province of *Che kiang*, having the degree of a *Tsin see*. They both lived during the reign of *Teh tsung* of the dynasty of *Tang* (780-805). These two gentlemen were very good friends, intimate like hands and feet, more so than if they had been born from the same womb. It is told that when *Lin yao* was 86 years old, having no son by his legitimate spouse, he took a concubine, named *Yü shi* (余氏). She was just a month pregnant, when *Lin yao*, being in danger of death, wrote a letter to *Ho yen* charging him with the administration of all his possessions, and ordering him to give a living to *Yü shi* as long as she did not break her faith; in case *Yü shi* might bear a son, he ought to give him the name of *Sze kew* (仕九) and return to him all his possessions as soon as he came to age. In the reverse case, *Ho yen* could keep the estate for himself.

Yü shi, in fact, gave birth to a son, and when he was seven years old, she went to *Ho yen* to ask him for the estate of *Lin yao*. But *Ho yen* said he had not got anything. *Yu shi*, clasping her child to her breast, went weeping to the Magistrate; but this official, finding the case not clear, would not proceed against *Ho yen*.

When *Sze kew* was 18 years old, *Ho yen* returned to him all his father's possessions, without the least default, and *Sze kew* held his estate even better than his father. He obtained a high literary degree, and honoured *Ho yen* his life long, respecting him like a father.

Second Tale.

During the reign of *Ying tsung* of the dynasty of *Ming*, within the years *T'ien shun* (1457-1465), there lived in the province of *Kiangsi* two men, named *Loo yao* 駱瑤 and *Ma lih* (馬曆), who were called by the people to be friends like *Koan* and *Pao*.

They were intimate friends, though *Yao* was rich and *Lih* poor; and both were very studious scholars. One day *Yao* rallied *Lih* saying: "Dear sir! you are hale and strong

and are not yet married; when night comes ar'n't you vexed at your solitariness?" *Lih* answered: "I do not even know, in which place my poor self shall settle down, how can I then cherish absurd thoughts about the blessings of a home!" Said *Yao*: "I'll woo a wife for you; allow me only to dwell with her before hand, seven days long; do you agree to that?" *Lih* answered "Agreed!" and *Yao* forthwith wooed for him a certain *Wang shi* (王氏). He remained with her seven days, but *Yao* lighted every night his lamp and studied till daybreak, without laying his book aside.

On the 8th night *Lih* entered the room, and he, too, sat down to read, groaning over his shame.

Wang shi seeing this behaviour continuing for eight consecutive days could not in the least understand this. So she rose, and, laying hold of *Lih's* shoulders, she said: "My lord! why dost thou not speak to me for eight days? Dost thou disapprove of thy handmaid's person?" *Lih*, said: "These are strange words, and, surely, *Yao* has made sport of me."

He forthwith approached *Wang shi* and found that she was worthy to be his wife in every truth and faithfulness. After this *Lih*, studying harder and harder, obtained the degree of a *Han lin* and was appointed Governor General of *Shen-si*. *Yao*, on the contrary, entirely spent his estate. He therefore, entrusted his wife and children to somebody, and, without grudging the thousand miles of distance, he went to seek his old old friend. *Lih*, seeing him arrive, did not speak a word to him and only gave him an empty house to live in. But forthwith he sent one of his household, with a great quantity of gold,, to redeem *Yao's* fields and houses, and reintegrated his wife and children in their former dwelling; besides, he bought many male and female slaves, more than if it were for a great officer of state.

Yao, however, remained as he was, day after day, without his wants being provided for. So he asked for some ten taels of silver, to enable him to pay his return home. But *Lih* would not even give them to him, and only ordered secretly one of his servants, to accompany him, and to pay the expenses of his journey.

Having reached his home, *Yao* found his wife residing in his former dwelling, though the house was very much different and much finer than it was before. So he fancied she had married another, and rich, man. But his wife, seeing her husband approach, exclaimed "If you, Sir, did not send gold hither, how could it then be

thus!" She forthwith gave him *Lih's* letter, and he then only saw that all this was a gift of Mr *Ma*. Sighingly he exclaimed; "Formerly I have made sport of him, but now I have been made greater sport of by him. Luckily that my heart was like a rock, and did not deviate from its resolution. If it had not been thus, would he have restored me to life!" He then warned his children saying: "Man should never rail at the poor, and court the rich."

Posterity made the following quatrain on these two tales:

Loo yao knew *Ma lih*;

Sze kew saw *Jin sin*;

If a spark of affection remains;

It is like a thousand gold pieces treasured up.

路遙知馬曆 *Loo yao chi Ma lih*

仕九見人心 *Sze kew kien Jin sin*.

心田存一點 *Sin tien ts'un yih tien*

就是千積金 *Tsew shi taih ts'ien kin*.

Davis' maxim is a play upon the two first lines of this quatrain: people having substituted for the names *Loo yao*, *Ma lih*, *Sze kew* and *Jin sin* the symphonious characters

Loo yao 路遙 a road's length, *Ma lih*

馬力 a horse's strength, *Sze kew* 事久

a protracted affair, and *Jin sin* 人心 a man's heart.

G. SCHLEGEL.

Batavia, November 1869.

Queries.

LEPROSY.—What relationship is there between the leprosy of China and that of the Scriptures? The expression "a leper as white as snow" does not seem to be consistent with the symptoms of the disease as known in China.

Do lepers in China really become outcasts from their families and from society, or is it only that hereditary lepers are hereditary paupers?

There is a village less than a mile from Canton which foreigners call the "lepers' village;" I have never entered it, but have passed it several times; it is a pretty looking spot from a short distance, being set off by several handsome old trees; numbers of children are there playing with all the noisy glee of childhood, and seem to find in the associations of their village an immunity from chastisement merited by the boyish fun of crying after foreigners that epithet in which the Cantonese youth, who have not been better taught, so much delight.

Is this really inhabited by lepers? and if so what are the conditions on which they are admitted and continue to reside there? I have never observed a leper in that neighbourhood.

I may here mention that numerous lepers of the most repulsive type inhabit small boats on the Canton River; they are open to and do receive employment in removing the decomposed bodies of drowned persons, and similar objectionable jobs. One of the last resources of a creditor against an obdurate debtor, at least afloat, is to employ a number of leper boats to attach themselves to the boat of the debtor; with an expression of deep mortification the people in the defaulting boat urge the lepers to depart, but the latter know well that their own repulsiveness is a sure shield to them from all harm, and they remain attached to their victim utterly indifferent to the vociferations hurled at them, and to the pitiable looks of shame which their presence creates, until the debt be paid, or other terms be agreed to by the creditor.

T. S.

THE CHINESE CALENDAR IN ITS RELATION TO THE REST OF ASIA.—It has just been accidentally brought to the notice of the writer, that the New-year of both the Japanese and Annamese coincides with that of China. A very wide field of enquiry seems to be opened up in the history of this common Calendar, the extent of its diffusion over Asia, and its relation to other Asiatic Calendars (if any), also even to the 'old style' of Western nations.

The writer would also, besides suggesting the above topics, ask what are the Calendars of India, if more than one? Is there a Buddhistic year of any kind, and has Buddhism influenced the Chinese calendar?

The Annamese, who seem very open to European ideas, would appear to be adopting the Western Calendar.

ABORIGINE.

CHINESE DOLLARS IN FORMOSA.—In what reign and for what especial purpose were the dollars coined which were issued some years ago at Tai-wan in Formosa? There were two distinct issues, and the coins were known by the name of *Poo-yih* (Sceptre). Any information concerning them will be gladly received by

A NUMISMATIST.

A CHINESE SABBATH.—Is there in China any trace of a weekly Sabbath, or of a division of time into periods of seven days?

Are there any peculiar ceremonies accompanying the ratification of covenants among the Chinese?

York, Oct. 21, 1869.

J. E. S.

CAMPHOR AND CAMPHOR-OIL.—What is the process by which these products are manufactured, and how is it carried on? Is it possible to ascertain the period at which the manufacture of these articles of commerce first became known to the Chinese, and whether it was indigenous or was introduced from abroad? What are the uses to which camphor and camphor-oil are applied in China?

London.

R. S.

Replies.

THE WORD CHIT. (Vol. 3, p. 58).—The Arabic word *khatt*, hand-writing, has, leaving problematic antediluvian affinities aside,—nothing to do with *chit*. The Hindustani is the original source of the two words in question. For, whilst *Chittā* leaves the Arabic *khatt* quite unchanged, as *Chit* languages influenced by mahometanism do, it calls according to Shakespeare's dictionary

1. *Chittā* a memorandum of money paid or the pay of servants of the state, a rough note. *Chittā* a note, a letter, a billet.

2. *Chhīnt*, *Chhit*, *Chintz*. Both seem related to the Sanscrit *Chitra* variegated and *chitr* to paint, as indeed in Hindustani *Chitā* means piebald, "*chit-nā* to be painted," "*chhīnā* or *chhīnt-nā* to sprinkle."

K. H.

PIDGIN. (Vol. 3, p. 75).—In Shakespeare's Hindustani Dictionary I find:—

P. 491. *Pachna*, (1) to be digested (2) to rot (3) to be consumed; to take pains, to labour. This comes from the Sanscrit root *pach* to boil.

P. 602 *Pichhe* [u] behind, is employed as well as *pichhā* in several phrases denoting "to pursue, to importune, to torment."

This comes from *paschāt* behind.

I feel these derivations to be deficient, but I should prefer them anyhow to those from "*occupapāo*" and "*business*."

K. H.

THE "BO FLOWER."—(Vol. III, p. 173). The tree alluded to by "*Gardener*," under the above name, is the *Plumeria acutifolia*, Poir., the native country of which is unknown. Dr Thwaites (Enum. pl. Zeyl. 195) notices its frequency around Buddhist temples in Ceylon, but I can find no reference anywhere to its being held in reverence by the votaries of that creed; and, as it is more than probable that it is of American origin, in common with all the other species of the genus, it cannot have been known to ancient Buddhists.

H. F. HANCE.

BREACH OF PROMISE. (Vol. 3, p. 122.)—An action for breach of promise lies in China, not against the *fiancée* herself, but against her parents, as she herself is not supposed to have any will in the matter. I am not able to state, however, how far parental authority may be carried, or where legitimate compulsion would be supposed to end, and conduct calculated to drive the rebellious beauty to despair and death to begin.
L. C. P.

THE EXPRESSION "WHILO." (Vol. 2, pp. 175 & 191.)—The word "Whilo" is derived I believe from the two Canton words *hū* (去咯) "go—be off." It is strange that the still stronger expression '*chè là*' (咯拉) with the same meaning should find a place in hybrid English. And I now again beg to remind the querist that it is 'whilo' and not 'wai-lo.'

L. C. P.

Literary Notice.

We are exceedingly glad to learn that the M.S. of Mr. W. F. Mayer's *Chinese Biographical Dictionary* has been completed, with the exception of some appendices, and that this work, the publication of which has been looked forward to with much impatience by students of Chinese, may before long make its appearance. We have had the opportunity of seeing a portion of the M.S. and are able to bear personal testimony to the erudition and judgment evinced by the author, whose manifold contributions to Anglo-Chinese literature, have already placed him in the front rank of Sinologists.

VALEDICTORY.

It is with great pleasure the undersigned is able to announce that NOTES AND QUERIES ON CHINA AND JAPAN will be discontinued, as may be seen on reference to the advertisements below. In resigning the editorial conduct of the Periodical which he initiated, and which has hitherto met with an appreciation that bears high testimony to its value as fulfilling a literary want, he desires to both thank those who have so generously and ably supported it, and to express a hope that the same support will be extended to his successor, Mr. C. L. DAVIES. It is, however, with no slight feeling of regret that the under-

signed severs his literary connection, as regards its pages, with so many esteemed friends and indefatigable correspondents. But as circumstances compel it he can but bid them adieu with a sincere hope—and he may add conviction—that NOTES AND QUERIES will be as well supported in the future as it has been in the past.

N. B. DENNYS.

NOTICE.

The undersigned begs to intimate that he has disposed of his property in "Notes & Queries on China and Japan" and "Papers on China" to Mr C. Langdon Davies, Proprietor of the "China Magazine."

C. A. SAINT.

Hongkong, January 1870.

With reference to the above, the undersigned begs to notify that "Notes and Queries on China and Japan," with which "Papers on China" will be incorporated, will in future be published at the "China Magazine" Office.

The next number will be ready on February 15th and twelve numbers will be issued during the current year.

The size of "Notes and Queries" will be increased by the addition of a cover on which matter which it is undesirable to bind will appear: the amount of subscription, however, will remain unaltered.

C. LANGDON DAVIES.

Hongkong, January 20, 1870.

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